

THE
DOCTRINE

Of the BIBLE:

OR,

RULES OF
DISCIPLINE,

BRIEFLY GATHERED

through the whole course of
*the Scripture, by way of
Questions and Answers.*

Newly corrected and amended

*The knowledge of holy things is under
standing; by it Kings, reigne, and
Princes establish Justice.*

LONDON,

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TO THE READER.

Judgements are prepared for scorers,
Proverbs 19. 29.

*If any man long after life, & to see
good dayes, let him refraine his tongue
from evill, 1. Pet. 3. 10.*

*As you would that men should doe
to you, so doe you to them, Luke. 6.
31.*

*Love covereth the multitude of faults,
1 Pet. 4. 8.*

*Hee that loveth not, knoweth not
God, for God is love, 1 John 4. 8.*

The

The Doctrine of the Old and
NEW TESTAMENT.

Question.

What is Doctrine?

An. Precepts for the finding
and tracing out of sin.

Qu. What is the effect of do-
ctrine?

An. Faith and obedience.

Qu. How manifold is doctrine?

An. Twofold, either divine or morall.

Qn. Divine, as how?

A. In our duty towards God.

Qu. Morall, as how?

A. In our duty toward our selves and our
brethren.

Qu. How many sorts of men may wee call
brethren?

A. Foure.

Qu. Which be they?

An. Such as are of one parentage, one
countrey, one religion, or of one minde by
friendship.

Qu. How is morall doctrine divided?

A. Into rules of duty toward our supe-
riours, parents, kindred, off-spring, family,
and inferiours.

Qu. How may this duty bee infringed?

A. By violating any of the six last com-
mandements.

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Qu. How many wayes doth God teach?

A. Foure manner of wayes.

Qu. Which be they?

An. By his word, by his workes, by his punishments, and by his blessings.

Qu. Are these performed alway in his own person?

An. No, but more often by his chosen Ministers.

Qu. Why doth God deale with us by men and not by Angels, or speake himselfe to us?

A. That he might make experiment of our obedience; and in consideration of our frailty.

Qu. How are they intituled?

A. By the names of Patriarks, Captains, Judges, Kings, Prophets, Evangelists, and Apostles.

Qu. Which call you Patriarks?

A. The first Fathers of the Church, Adam, Enoch, Isaac, Jacob.

Qu. Which call you Captains?

A. Such as had the leading of the Israelites from Egypt to the Land of Canaan, and gave direction in the time of battell, Moses and Joshua.

Qu. Which call you Judges?

A. Such as executed Gods judgement upon the enemies of the Church, and did administer justice amongst his people, as Ehud, Shamgar, Sampson, Gideon, Jephthah, Samuel, &c.

Qu. Which call you Kings?

A. The annointed of God, and soveraign Rulers of the peoples, as Saul, David, &c.

Qu. Which call you Prophets?

An. Such as by inspiration of the holy Ghost did fore-tell the ruine of sinne, and the reward of vertue, and were interpreters betweene God and man.

Qu. Which call you Evangelists?

An. The writers of the Gospell of Jesus Christ.

Qu. Why are they called Evangelists?

A. Because their works contain the glad tidings of salvation to all that beleewe.

Qu. Which call you Apostles?

An. The twelve chosen Disciples of Christ.

GENESIS.

Chapter 1. to 15.

Question.

What is creation?

A. A making a thing of nothing.

Quest. Did God create all things of nothing.

A. He did.

Qu. When?

A. In the beginning.

Qu. What are you to understand by this word Beginning?

A. 3

An.

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A. Not from eternity, but first of all before all things in the beginning of time.

Qu. *Why did Moses write, In the beginning?*

An. To confute those that maintained the world had no beginning.

Qu. *What doe wee learne by the Creation of the world?*

A. As touching the Creator, three things.

Qu. *Which be they?*

An. His Omnipotency, in creating all things of nothing: his bounty, in furnishing the world with all necessary ornaments; and his love in giving man dominion over all, ch. 1. 10.

Qu. *What doe wee learne as touching our selves?*

A. Three things.

Qu. *Which be they?*

An. The observation of the Sabbath, ch. 2. 2. Humility of mind, in being made of the dust of the earth, chap. 2. 7. And the reverence which we owe to marriage.

Qu. *Why ought we to reverence marriage?*

An. Because it was instituted by God himselfe in Paradise, ch. 2. 23.

Qu. *How ought a man to love his wife?*

A. As himselfe, being flesh of his flesh.

Qu. *Where was man placed after his creation?*

A. In Paradise.

Q.

Qu. Did he continue there?

A. No, he fell.

Qu. How?

An. By the malice of the divell, and his owne wilfulnesse.

Qu. What was his sinne?

A. Disobedience.

Qu. How did God punish him?

An. Hee cursed him and his posterity; wherein he shewed his justice, ch. 3. 13.

Qu. How did he comfort him?

A. By promising forgivenesse by the seed of the woman, Christ Jesus, ch. 3. 14.

Qu. What did that shew?

A. His mercy.

Qu. How many wayes did the curse of God extend upon Adam?

A. Foure manner of waies.

Qu. Which be they?

A. First, the earth was made barren for his sake: Secondly, his posterity as well as himselfe became bondmen to hell. Thirdly, all the dayes of his life he was to eate his bread in the sweat of his browes. And fourthly, he was thrust out of Paradise.

Qu. How was Eve punished?

A. Two manner of wayes.

Qu. Which be they?

A. First, to bring forth her children in sorrow: and secondly, to live in subjection to her husband.

A. 4.

Qu.

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Qu. How was the serpent punished?

A. Three manner of wayes.

Qu. Which be they?

An. First, he was made the most cursed of all creatures: secondly, he was to goe upon his belly: and thirdly, to devour the dust of the earth.

Qu. What was the second sinne of the world?

A. Murther.

Qu. Who committed it?

A. Cain.

Qu. Upon whom?

A. Upon his brother Abel, ch. 4. 1. 11.

Qu. What was the cause?

A. Envie.

Qu. Why?

An. Because Abels sacrifice was accepted, and Cains was not, ch. 4. 4, 5.

Qu. Why did not God accept Cains Sacrifice?

A. Because hee did it more for custome, then conscience.

Qu. Who taught them to sacrifice?

A. Their Father Adam.

Qu. How could hee doe that, and the Law not given?

An. The Law of God is two-fold; naturall, imprinted in mens hearts; and traditionall, pronounced from God, and written in the Bible.

Qu.

Qu. Which of these two had Adam?

A. The first.

Qu. What was the punishment of Cain for killing his brother Abel?

A. He was cursed of God, and condemned for a runnagate.

Qu. Whom did God raise after the death of Abel, to build his Church upon?

A. His brother Seth, ch. 4. 25.

Qu. Did the example of Cains punishment prevaile with the succeeding ages to beware of sin?

An. No, as the world grew in yeares, so it grew in iniquity.

Qu. In what manner?

An. It was wholly corrupt, and full of cruelty, ch. 6. 12.

Qu. By whom did God reprove them?

A. By Noah?

Qu. How?

An. In making it knowne hee would drowne the world, by his preparing of the Arke.

Qu. Were the people reformed?

An. No: they laughed at it, and remained secure till the waters came upon them.

Qu. Were all destroyed?

An. All but Noah, his family, and some other, for the preservation of their kind.

Qu. What moved God that hee would

A 5.

not

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not spare so much as the brute beasts?

A. His detestation of sin, ch. 6. 7.

Qu. Who was the first figure of Christ?

A. Enoch.

Qu. How was he a figure of Christ?

A. In being taken body and soule up into heaven, as Christ was, ch. 5. 24.

Quest. Who was the first figure of the Church?

A. Abel.

Qu. Who was the second?

A. Noah, preserved in the Arke.

Qu. What did his preservation testifie?

A. The love of God toward his Church.

Qu. What did the tossing of the Arke by the waves signifie?

A. The persecution that the Church should suffer.

Qu. Wherein did the mercy of God appeare?

A. In causing the waters to fall.

Qu. Wherein did the zeale of Noah appeare?

An. In giying thanks for his deliverance, as soone as hee set foot upon dry ground, ch. 8. 20.

Qu. How did Noah afterward offend?

A. By drunkenesse, ch. 9. 21.

Qu. Who covered their fathers shame?

A. Shem and Japhet.

Qu. What received they for it?

A. Their fathers blessing, ch. 9. 26.

Qu. who made a mocke of his fathers infirmity, and did not seeke to cover it?

A. Cham.

Qu. what was his reward?

A. His fathers curse, ch. 9. 25.

Qu. How did God plague his ambition?

A. By confusion.

Qu. where?

An. At the building of the tower of Babel, where all the people purchased the displeasure of Almighty God.

Qu. By whom did they recover their displeasure?

A. By the faith of Abraham, ch. 12. 3.

Qu. How?

A. In his seed all nations were blessed.

Qu. In what degree of kindred was Abraham and Lot?

A. Lot was his brother Harans son.

Qu. Did they agree together like brothers?

A. Yes, till they grew rich.

Qu. who was the cause they fell out?

A. Their herds-men.

Qu. After the quarrell was knowne, did their masters (as men of our age) seeke to be revenged one of another?

An. No, they gave gentle words, and sought meanes how to prevent the like inconvenience.

Qu. How was that?

A.

An. They departed and dwelt all under chap. 13. 7.

Qu. But with that separation did their love decay?

A. It was still constant and brotherlike

Qu. How did that appeare?

An. In that (afterward) when Lot was taken prisoner in the company of the Kings of Sodom and Gomorrah, Abraham, with a band of men, rescued him and set him free, ch. 14. 15.

Qu. Did Lot then dwell in Sodome?

An. He did.

Qu. Why, that was a dangerous place, though pleasant?

An. True: so are all places where wickednesse abounds.

Qu. Yet Lot was a righteous man.

An. He was, but he suffered as the wicked did, for being in company with them.

Qu. How was that?

An. He was taken prisoner (as I said before) with the irreligious Kings, going in aid with them against their Enemies.

Chapter 15. to 20.

Question.

Who was Abrahams wife?

A. Sarah?

Qu. Whose daughter was Sarah?

A. The Daughter of Haran, Abrahams brother.

Qu.

Qu. Was it lawfull for Abraham to marry his brothers daughter?

An. It was; God permitting it for the repeopling of the world.

Qu. How did she offend when Iſaac perceived her ſelfe barren?

An. By uſing unlawfull meanes to raiſe ſeed to her husband, ch. 16. 2.

Qu. How was that?

An. By ſending Hagar her maid to his bed.

Qu. How did God plague her for it?

An. Her maid deſpiſed her, and triumphed over her in her own houſe, ch. 16. 5.

Qu. What other ſin followed in the necke of her fiſt?

A. Wrath.

Qu. How?

An. She obtained licence of her husband to be revenged upon Hagar.

Qu. In what manner was ſhe revenged?

An. She thruſt Hagar and her child out of doores.

Qu. Whither went Hagar?

A. Into the wilderneſſe.

Qu. Had ſhe no friend to goe unto?

An. None at all; ſhe was a poore ſervant, and a ſtranger.

Qu. To whom did ſhe appeale?

A. To God.

Qu. Did he relieve her?

A. Yes.

Qu.

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Qu. What learne we by that?

An. That God rejecteth no estate of persons in their misery if they call upon him, ch. 16. 10.

Qu. How ought Servants that have offended to behave themselves?

An. As Hagar, that was commanded by the Angell to returne and submit her selfe.

Qu. Was Sarah barren still?

A. No, God gave her a son in her old yeares.

Qu. What was his name?

A. Isaac, and this was hee in whom the covenant was made.

Qu. What was the signe of the covenant?

A. Circumcision, or the cutting off of the fore-skinne.

Qu. What is signified by that?

A. The casting away of the lewd affections of our hearts, if wee meane to be made partakers of Gods mercy, ch. 17. 10.

Qu. Were none partakers of the covenant but such as might be circumcised?

A. Yes, women, because under the name of man both sexes are comprehended.

Qu. What was Hagar's sons name?

A. Ishmael.

Qu. Did not the covenant belong to him as well as to Isaac, hee being the seed of Abraham?

A. No.

Qu.

Qu. were there two covenants then, that God blest him so?

A. Yes, there were two covenants made.

Qu. which be they?

A. The one eternall, made to the children of the spirit; the other temporall, made to the children of the flesh.

Qu. what was the eternall covenant?

An. That from Isaac should come the Messiah.

Qu. what was the temporall covenant?

An. That from Ishmael should spring a mighty Nation, even 12. Princes, ch. 17. 20.

Qu. where was Abraham now seated?

A. In Canaan.

Qu. what temporall blessings did God bestow upon him?

A. He was exceeding rich.

Qu. How did he imploy his riches?

A. In hospitality, and other good deeds.

Qu. wherein appeared his hospitality?

A. In using strangers & travellers kindly.

Qu. what strangers?

A. The three Angels in the shape of men.

Qu. How did he entertaine them?

A. First, he ran out to entertaine them: then hee intreated them to rest in his tent: and last of all, he feasted them.

Qu. Doe rich men in these dayes follow the example of Abraham, in using friendly hospitality

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Spitality towards travellers & poore men?

An. No: the most part of them in stead of running out to meet the poore (when they see them comming) rather turn their backs upon them, and runne from them: and for intreating them to stay, with churlish and crabbed words, rate them from their doores; and in stead of feasting and refreshing them, let them depart weary and with empty stomackes.

Qu. How did the Angell requite Abraham?

An. He told him joyfull newes concerning the birth of his son Isaac, and what the purpose of God was towards Sodom and Gomorrah.

Qu. What was the purpose of God towards Sodom?

A. Utterly to destroy it for sinne.

Qu. Did Abraham pray for it?

An. Yes, in such zealous manner, as had there been found ten godly persons in the City had been saved, ch. 18. 32.

Qu. Why did Abraham pray for it?

An. First in regard of his brother Lot that dwelt there; and then in regard of humanity, for that it grieved him so many people should be destroyed.

Qu. What did that signifie?

An. That Abraham, as all Gods people ought to be, was of a pittifull mind, even towards Infidels.

Qu.

Qu. What solicited Gods vengeance against the prayer of Abraham?

An. The continuall cry of sinne, ascending out of Sodome and Gomorrah into the eares of God: whereby we learne, that sin is a continuall cryer against us, so long as we let it dwell amongst us, ch. 19. 13.

Qu. Was all the City then destroyed?

An. All but Lot, his wife, and two daughters.

Qu. What was the commandement that God gave him at his departure from the City?

A. Not to looke backe.

Qu. Was the commandement kept?

A. No, Lots wife brake it.

Qu. What was her punishment?

A. She was turned into a pillar of salt, ch. 19. 26.

Qu. What moved her to looke backe?

An. Her fond desire, to thinke she should forgoe her wealth, and so pleasant a place.

Qu. What doe we learne by that?

An. That no care of earthly things (be they never so glorious) must hinder us from obeying Gods commandements.

Qu. How was the City destroyed?

An. With fire and brimstone from heaven, ch. 19. 24.

Qu. Where did Lot remaine afterwards?

A. In the mountaines.

Qu.

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Qu. what sinne did he fall into whilest hee was there?

A. Drunkennesse.

Qu. what next?

A. Incest.

Qu. what doth that prove?

A. That one sinne begets another.

Qu. How was Lot incestuous?

A. By his owne daughters.

Qu. who tempted him thereto?

An. They, when they had made him drunke.

Qu. what was Gods punishment for that sinne?

A. The nation that came by that conception was a cursed generation.

Qu. what generation was it?

A. The Moabites and the Ammonites, chap. 19. 37.

Chapter 20. to 34.

Question.

WHo had like to have wronged Abraham, by taking his wife?

A. King Abimelech.

Qu. How was he prevented?

An. God threatned him with death, ch. 20. 3.

Qu. Did hee upon that deliver her backe to her husband?

A. He did.

Qu.

Qu. What learne we by that?

An. Two things.

Qu. Which be they?

A. First, that God will punish adultery; and next, the very heathens abhorre the breach of wedlock, ch. 20. 5.

Qu. How did God trie Abrahams faith?

An. By bidding him sacrifice his onely son Isaac, ch. 22. 2.

Qu. Would he have done it?

An. Yes, but that an Angell stayed his hand.

Qu. How was his faith rewarded?

A. God renewed his covenant once again, and told him for that deed hee would multiply his seed on earth, like the sand on the shore.

Qu. What vertue did God further prove in Abraham?

A. His patience.

Qu. How?

A. In taking his wife Sarah from him.

Qu. Yet he mourned for her death.

A. That was the weaknesse of the flesh, but his soule was glad in that he knew she lived eternally, ch. 23. 2.

Qu. What other vertue had Abraham?

A. Uprightnesse of mind.

Qu. wherein did that appeare?

An. When Ephron the Hittite offered him a piece of ground to bury the dead, he

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he would not take it before he had paid the price of it, ch. 23. 13.

Qu. Is that modestly observed now a dayes?

An. No; many will be so farr from giving their Neighbours the worth of their goods, as they will seeke by deceit, counsellage, and violence to pull them from them wrongfully and for nothing.

Qu. what was Abrahams care for Isaac when he came to age?

An. To provide him a vertuous wife, ch. 24. 4.

Qu. Was hee ruled by his fathers appointment?

An. He was.

Qu. what did he shew in that?

An. A noble president of obedience to all Sons, to follow the counsell of their Parents in chosing them wives, and not their owne inordinate desire.

Qu. whom did Abraham send about this businesse?

An. His chiefe servant, ch. 24. 2.

Qu. How did he proceed in it?

An. With prayer that hee might speed well, and thanks-giving afterward for his successe.

Qu. what other good property was in that servant?

An. He would not eat when he came to his

his journeys end, before hee had done his Masters message.

Qu. *What may servants learne by that?*

An. To regard more their Masters businesse, then their owne pleasure. ch. 24. 33.

Qu. *Whose daughter did hee chuse for his Masters son?*

An. Rebecca, the daughter of Bethuel.

Qu. *When her parents heard the request of Abraham, did they presently give their daughter to Isaac.*

A. No, they asked counsell of God first, and then the Maids consent.

Qu. *What is to be learned by that?*

An. As children ought not to match without the Parents consent: so Parents ought not to match their children without their consent, ch. 24. 58.

Qu. *After Isaac and Rebecca were married, what issue did God give them?*

A. Two sons, Esau and Jacob.

Qu. *What was Esau's undoing?*

A. The lust of the flesh.

Qu. *Wherein?*

A. He sold his birth-right for Pottage.

Qu. *What oversight was that?*

An. An oversight that many worldly men run into.

Qu. *What is that?*

An. Preferring of trash before the rich graces of God, ch. 25. 33.

Qu.

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*Qu. What did that negligence lose him
esse?*

A. His fathers blessing.

Qu. What was the reason?

A. Because not regarding his earthly patrimony, God likewise suffered him to lose the benefit of his heavenly inheritance, which was spirituall benediction.

Qu. Did Esau at the last see his owne error?

A. No, but rather ran into error.

Qu. How?

A. By hating his brother Jacob, chap. 27. 41.

Qu. What was the vertue of Jacob?

A. Patience, in giving place to his brothers rage, and going to seeke his fortune in another countrey.

Qu. Whither went he?

A. To Haran to his Uncle Laban?

Qu. What were his vertues there?

A. Diligence, in doing his Uncle service; and fidelity, in not deceiving him.

Qu. How did God deale with Laban?

A. He prospered him for Jacobs sake.

Qu. What were Labans vices?

A. Ingratitude and Oppression.

Qu. How was he ungratefull?

An. In upbraiding Jacob for his good service.

Qu. How did he oppresse him?

An.

A. In trebling his servitude by fraudulent and crafty meanes.

Qu. Did God deliver Jacob at last?

A. Yes, as hee will all others that trust in him, though a while he seeme to be far from them.

Qu. What was the reward of Jacobs patience and true service in the end?

An. Whereas when he came from his fathers house, and had but one coate on his backe, and a staffe in his hand, at his returne hee was the husband of two wives, the master of many servants, and the owner of much treasures, and divers herds of cattell, ch.30.43.

Qu. Did not Jacob feare to returne into his owne Countrey, knowing that his brother Esau was his enemy?

A. No.

Qu. Why?

An. Because hee knew God, that had commanded him to goe, would defend him.

Qu. How did his brother Esau receive him?

A. Lovingly, and like a brother.

Qu. What was the vertue of Esau in that?

A. He thought it a base and unnaturall thing to keepe envie alwayes in his stomack towards any one, much lesse towards his owne brother, ch.33.4.

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Chapter 34. 10-50.

Question.

How many sons had Jacob?

A. Twelve.

Qu. Which of those twelve was a figure of Christ?

A. Joseph.

Qu. Wherein?

A. In being sold by his own brethren.

Qu. What learn we by that?

A. That in all ages, after God had promised the Messiah to Adam, he never ceased by word or deed to signify his coming.

Qu. Why did Jacobs sons sell their brother Joseph?

An. For malice, in that Joseph prophesied by dreames, his brothers should be his servants, and bow unto him.

Qu. What other finnes did they runne into besides?

A. Murther and dissimulation.

Qu. How?

An. They intended to have flaine their brother, but that Juda dissuaded them, ch. 37. 26.

Qu. How did they dissemble?

A. In telling their Father that their brother was flain by wild beasts, ch. 37. 32.

Qu. What was the fruit of these sins?

An. They procured disquietnesse of conscience in themselves and teares to their old father whom they ought rather to have comforted, chap. 37. 34.

Qu. Did t his policy of theirs ere the more prevent tbe subjection which they feared?

A. No, God prospered *Joseph*, and gave him favour in the Court of Egypt.

Qu. With whom?

An. With *Potiphar*, *Pharaohs* chiefe Steward.

A. How did *Joseph* shew himselfe there to be the servant of God?

A. In resisting the lust of *Potiphars* wife.

Qu. What is the nature of lust being resisted?

A. It growes impudent and outrageous, ch. 39. 14.

Qu. Shew an instance?

A. *Potiphars* wife, when she saw *Joseph* would not yeeld to her, accused him that he would ravish her.

Qu. Did God suffer her accusation to take effect?

A. Yes, *Joseph* was imprisoned.

Qu. Hee being guiltlesse, why would God suffer that plague to be laid upon him?

A. For two causes.

Qu. Which be they?

A. First, that by his strange deliverance he might have greater cause to glorifie his

B

name :

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name: and secondly, to make his lewd disgrace a cause of higher promotion.

Qu. How was Joseph delivered?

A. By interpreting the Kings dreame.

Qu. How was he advanced?

A. He was made Ruler over all Egypt.

Qu. What was the plague God laid upon his brethren for selling him?

A. They were oppressed with a mighty famine, ch 41. 54.

Qu. Whither came they for succour?

A. To their brother unknowne.

Qu. What reverence did they shew unto him?

A. They kneeled unto him, and called him Lord, ch 44. 16.

Qu. What vertues doe wee learne by the example of Joseph in this his high authority?

A. Three.

Qu. Which be they?

A. Charity, clemency, and humility.

Qu. How was he charitable?

A. Hee relieved his father and brethren with corne freely, and without recompence, ch. 42. 25.

Qu. How was he gentle?

An. In pardoning the wrongs that his brothers had done him, ch. 45. 5.

Qu. Wherein was he humble?

A. In not despising his father and brethren

for

thers (pöore Shepheards of Canaan)
though himsele were the second person
in Egypt, and in sending for his father
to be partaker of his happines.

Qu. Did Iacob come thither?

An. Yes, and there died.

Qu. What doe wee learne by his death.

A. To desire of God to dye as he did.

Qu. How was that?

*A. Praying, blessing, and rehearsing the
gracious benefits of God, ch. 48. 34, 39.*

*Qu. What zeale had Pharaoh (being an
Insidell) toward his Idolatrous Priests, more
then many Christians now adayes have to-
ward the true Ministers of the eternall God?*

*An. He did not diminish their Church-
living, ch 47. 22.*

The end of Genesis.

EXODUS.

Chapter 1. to 14.

Question.

WHy did God bring the house of Israel
into Egypt?

A. For two causes.

Qu which be they?

*A. First, to shew the truth of his word;
for hee had said to Abraham, they should*

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bee strangers from the land of Canaan the space of foure hundred yeares, and suffer much oppressiō, Gen. 14. 15. Secondly, to have fit occasion to shew his love towards them, and the better to train them up in the knowledge and feare of him.

Qu. How came it to passe they were oppressed here in Egypt, considering the good entertainment which they had at first?

A. The continuance of time had worn out the fame and remembrance of Joseph by reason that many Kings had reigned since the first Pharaoh, and now the children of Israel were mightily increased.

Qu. How were they increased?

A. From seventy persons (for that was the whole number of them at their first coming) to many hundred thousands.

Qu. Did that make the King repine against them?

A. Yes.

Qu. Why?

A. For two causes.

Qu. Which be they?

A. First, in regard of their religion; and next, fearing lest their multitudes would endanger his government, ch. 1. 10.

Qu. How did he seeke to suppress them?

A. Two manner of wayes.

Qu. Which be they?

A.

A. First in making slaves of them: and next, in going about to murder their men children.

Qu. *Wher*in consisted their servitude?

A. In making of brick, carrying of burdens, and other slavery, ch. 1. 14.

Qu. *How* did Pharaoh goe about to murder their men-children?

An. Two manner of wayes.

Qu. *Which* be they?

An. First, secretly, in commanding the Midwives (at their houre of birth) to destroy them; but they not obeying his command, hee fell secondly into a more open and violent practise.

Qu. *How* was that?

An. Hee commanded his owne people, that whensoever they heard of the birth of an Hebrew man-child, they should take it from the mother, and cast it into the river, ch. 1. 11.

Qu. *How* durst the midwives disobey the Kings Edict?

An. Because (as all Gods servants ought to doe) they feared God more then any earthly person.

Qu. *Were* the number of the people (by these cruell proceedings) lessened and diminished?

An. No, the more they vexed them, the more they multiplied, ch. 1. 12.

Exodus.

Qu. what doe we learne by that ?

A. That no tyranny can extinguish the Church of God.

Qu. How did God divert the malice of Pharaoh ?

A. In causing him to cherish and bring up, even in his owne Court, that Hebrew child, which afterward proved to be his destruction, and the deliverance of the children of Israel.

Qu. who was that ?

A. Moses.

Qu. How was he preserved ?

A. When his mother had hid him three moneths from the tyranny of the King, and could hide him no longer, she put him into a basket made of reeds, and set it by the river side.

Qu. what became of him there ?

A. King Pharaohs daughter, walking that way, found him, and put him to be nursed of his owne mother, ch. 23.

Qu. what appeareth in this ?

A. The providence of God.

Qu. wherein ?

A. In that no humane policy can hinder that which he hath once determined.

Qu. what was the first crosse that God laid upon Moses when he came to age ?

A. The killing of an Egyptian, for which he was forced to flee.

Qu.

Qu. Whither?

A. Into the land of Midian.

Qu. Who succoured him there?

An. Jethro, and gave him his daughter in marriage.

Qu. What trade of life did Moses use?

A. Keeping of sheepe.

Qu. How did God appeare to Moses?

A. In a fiery bush, chap. 3. 2.

Qu. Did the bush burne?

A. Yes, but it did not consume.

Qu. In that sense what doth it represent unto us?

An. The Church of God, which should suffer persecution, but never subversion.

Qu. Wherefore did God appeare unto Moses?

A. To send him forth for the deliverance of his people.

Qu. What moved him thereunto?

A. Two things,

Qu. Which be they?

A. The remembrance of his covenant made with Abraham, and the sighes and cries of the poore Israelites, that daily pierced the gates of heaven, ch. 2. 23.

Qu. What comfort doe wee receive from hence?

An. An assurance that God will heare our prayers in time of our affliction, if wee call to him.

Exodus.

Quest. Did Moses obey the commandment of God about his returne into Egypt?

A. At the first he was doubtfull.

Qu. Whereof?

A. Of his owne sufficiency, and incredulity of the people?

Qu. How did God strengthen him?

A. By joyning Aaron to assist him, and giving them power to confirme their message by working of miracles.

Quest. How did the people receive their message?

A. With attentive cares.

Qu. What vertues doe wee learne of the people after they had heard the words of Moses?

A. Two.

Qu. Which be they?

An. Faith, in that they beleevved him what he said; and thanksgiving, in praising God since it pleased him to looke upon their tribulation, chap. 4. 31.

Qu. What vices are we admonished to beware of by the example of Pharaoh?

A. Obstinacy of heart, in contemning the preaching of Moses.

Qu. In how many respects was Pharaoh obstinate?

A. In foure respects.

Qu. Which be they?

An.

A. First, in not granting *Moses* request: Secondly, in comparing the power of his Sooth-sayers and Conjurers with the power of God, chap. 7. 11. Thirdly, by imputing the desire which Gods people had to serve him (as the wicked alwayes will) to be nothing else but a disposition in them to be idle, ch. 5. 8. Fourthly, not onely in retaining them still in his countrey, but doubling their servitude, ch. 5. 6.

Qu. How was his obstinacy plagued?

A. With ten severall kindes of plagues.

Qu. Which be they?

An. First, the turning of water into blood: secondly, multitude of frogges: thirdly, turning of dust into lice: fourthly, swarmes of flies: fifthly, death of cattell: sixthly, scabs and blisters: seventhly, thunder, lightning and haile: eighthly, grasshoppers and caterpillers: ninthly, darknesse: tenthly, the death of the first-borne.

Qu. For all those plagues did Pharaoh never repent?

A. Yes, fainedly.

Qu. How was that?

A. So soone as Gods hand was removed by the prayer of *Moses*, he presently returned to his former obstinacy.

Qu. In the prosecution of these plagues, what doe wee learne touching the person of God?

Exodus.

A. Two things.

Qu. Which be they?

A. His justice upon his enemies, and his mercy & loving favor toward his people.

Qu. Wherein appeared his mercy toward his people?

An. In saving them, their cattell, and that part of Egypt where they inhabited, free from the touch of any of those former plagues, ch. 8. 12.

Qu. Why did not Moses submit unto Pharaoh, when he was content to let the people go, but stayed their cattell?

A. Because (like a faithfull Minister of the Lord) hee would remit no part or parcel of his charge.

Qu. Was it part of his charge to take the cattell with him?

A. Yes.

Qu. Wherein?

A. In that they could not sacrifice without them, ch. 10. 26.

Qu. In the night before their departure what did the Lord institute?

A. The Sacrament of the Paschever.

Qu. What was that?

A. A Lambe without blemish.

Qu. The Lambe was a signe, but what was the thing signified?

An. The Angell of the Lord, that passed over the houses of the Israelites, and struck the

the first-borne of the Egyptians with sudden death, ch. 12. 11.

Qu. What doth this figure unto us?

An. The sacrifice of the true Paschall Lambe Christ Jesus, by whom all the faithfull are delivered from the bondage of hell, as the Israelites were (upon the institution of the Passeover) from the bondage of Egypt.

Qu. How many things doe wee learne, as touching the person of God, in the instance of the children of Israels departure?

A. Three.

Qu. Which be they?

A. First, his mercifulnesse, in sparing the Israelites, and smiting the Egyptians: Secondly, his Justice, in forcing the Egyptians to give the Israelites treasure and apparell, as a satisfaction for their former servitude, which hitherto they had exacted of them for little or nothing. Thirdly, the continuance of his favour towards them, that doth not onely deliver his people out of danger, and leave them, but protects them still.

Qu. How doth that appeare?

An. In guiding them by night with a pillar of fire, and covering them by day with a cloud, ch. 13. 21.

Qu. How many things doe wee learne as touching the persons of the Israelites?

A.

Exodus.

A. Two things.

Qu. Which be they?

A. The charge which God gave unto them, and their watchfulnesse.

Qu. What was their charge?

An. To teach the benefits of God to their posterity.

Qu. Wherein consisted their watchfulnesse?

A. In that they attended all night for the houre of their departure, ch. 12. 30.

Qu. What doe they give us to understand by that?

A. This, that as they minutely waited upon the Lord for their deliverance out of bondage, to goe to the earthly Canaan; so ought wee continually to attend and make our selves ready for our passage out of this miserable world, to the heavenly Canaan of perpetuall joy and happinesse.

Chapter 14. 20. 40.

Question.

A. For Israels departure, what vice doe wee note survived in Pharaoh?

An. Inveterate malice, which seldome dies but with the ruine of him in whom it abides.

Qu. How did it breake forth?

An. By preparing a mighty host to follow the Israelites, ch. 14. 6, 7, 8.

Qu.

Qu. For what intent?

An. To be avenged upon them, and quite destroy them.

Qu. How did he prosper?

A. As all malicious persons commonly doe.

Qu. How was that?

An. He and his malice perished in the place where he thought to have bene their overthrow.

Qu. Where was that?

A. In the red Sea.

Qu. What was the sinne of the people in this place?

A. Weakenesse of faith.

Qu. How was that?

An. Notwithstanding their strange deliverance of late, yet when they saw the red sea before them, and the Egyptians upon their backs, they began to distrust the power of God, and to raile upon Moses.

Qu. How were they delivered?

A. Moses divided the waters, and they passed through, ch. 14. 21.

Qu. How was God honoured by Pharaoh?

A. As he will be by his enemies, in their destruction.

Qu. How many times did the Israelites murmur against God before he punished them?

A.

Exodus.

A. Foure times.

Qu. Which be they?

A. First at the red Sea, chap. 14. 21. secondly, at the waters of Marah, chap. 15. 24. thirdly, when they wanted flesh, chap. 16. 13, 14. fourthly, when they wanted water, ch. 17. 6.

Qu. What doe we learne thereby?

A. The long sufferance of God toward sinners.

Qu. How did God deliver them at all these times?

A. With great admiration.

Qu. How was that?

A. At the first time he divided the red Sea: at the second, he made the bitter waters sweet: at the third, he gave them Quails and Manna from heaven: at the fourth, he made a fountaine of water for to gush from out the hard rocke.

Qu. How did they offend the first time?

A. More grievously then before.

Qu. How was that?

A. They made a golden calfe, and worshipped it for God.

Quest. What moved them to make the likenesse of a Calfe, rather then any other creature?

An. The corruption which they had learned among the Egyptians, who did worship Oxen and Kine.

Qu.

Qu. Did God punish them?

A. Yes, (and time I think) when they did utterly forsake him.

Qu. What was their punishment?

A. Three thousand of them were slaine with the swords of their owne brethren, ch. 3 1. 28.

Qu. Would not God utterly have destroyed them?

A. Yes, but for the prayer of Moses?

Qu. What was his prayer?

A. He desired his name might be rather blotted out of the booke of life, then God should quite root out that nation, ch. 3 2. 3 2.

Qu. What do we learne by that?

A. The love and care which all good Magistrates ought to have over their people.

Qu. Where was Moses when this offence was committed?

A. Upon Mount Sinai.

Qu. Was not his absence, in some sort, cause of their Idolairy?

A. Yes.

Qu. What gather you by that?

An. That the want of good Guides makes men to run into error.

Qu. What did Moses upon Mount Sinai?

A. He went to receive the Law.

Qu. How was the Law given?

A. In thunder and lightning, ch. 19. 16.

Qu.

Exodus.

Qu. Why was it given in such terror?

A. That the people might the more reverence him that gave it.

Qu. What is required of the people before they come to receive the Law?

A. Two things, ch. 9. 10, 11.

Qu. Which be they?

An. To sanctifie themselves for foure dayes space, and not to touch the skirts of the mountaine.

Qu. What doe wee learne by these two things?

An. Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets then we are limited.

Qu. What is generally commanded by the Law?

An. That wee should love God with all our soules, and our neighbours as our selves.

Qu. What is particularly forbidden in the Law?

A. Murther, cursing, especially our Parents, chap. 21. 17. Cruelty towards servants, chap. 21. 15. Not to doe hurt, but to make satisfaction, chap. 22. 16. Fornication, chap. 22. 17. Witchcraft, Buggery, or carnall copulation with beasts, chap. 22. 19. Idolatry, chap. 22. 20. Oppression against Widow or stranger, ver. 21, 22. All kind of Envy, chap. 22. 25. All railing and evill speaking

speaking, especially against Magistrates, because to speake against them is to speake against God, chap. 22. 28. All falshood, chap. 23. 2. All unlawfull detaining of our neighbours goods, chap. 23. 3. All taking of bribes, ch. 23. 8. All perjury, and whatsoever else may infect the soule or offend God.

Qu. What is the reward of these sins?

A. Death.

Qu. Such as were pardonable, how were they pardoned?

Qu. By offering sacrifice.

Qu. What doctrine doe we learne by the sacrifices of the Jewes?

A. Foure points of doctrine.

Qu. Which be they?

A. First, their thankfulnesse, to shew all they had came from God: secondly, their obedience, to shew they were willing to obey God: thirdly, their humility, to signifie that what was done to the thing offered, the Offerer had deserved: fourthly, their hope, to shew their Sacrifices did figure the death of Christ, whereby their passage into Paradise, from whence they were expulsed, might be opened to them againe.

Quest. Are such sacrifices to be used of Christians?

A. No.

Qu. Why?

A.

Exodus.

An. Because they are abolished by the death of Christ, and his all-sufficient sacrifice.

Quest. *What else doe wee learne in this booke of Exodus?*

A. Two things.

Qu. *Which be they?*

A. The election of Magistrates, and the order God set in his Church.

Qu. *What kinde of men ought Magistrates to be?*

An. They ought to be adorned with foure speciall graces.

Qu. *Which be they?*

A. Courage, feare of God, Justice, and a mind free from covetousnesse, ch. 18. 21.

Qu. *How must they administer Justice?*

A. To all persons, and at all times.

Qu. *Whom did God chuse for his service in the Temple?*

A. The Levites.

Qu. *What kind of men must those be?*

An. Such as have imprinted upon their breasts knowledge and holinesse, ch. 28. 30.

Qu. *Whose gift is the knowledge of handicrafts?*

A. The gift of God.

Qu. *Why?*

A. Because he first taught them.

Qu. *To whom?*

A. To Bezaleel and Aboliab.

Qu.

Qu. To what end did he teach them?

A. For the furnishing of the Temple.

Qu. Who provided them stuffe for to worke upon?

A. The people.

Qu. In what maner?

An. In such abundance, as Moses commanded them to leave off.

Qu. What doe we learne by that?

An. A willingnesse to serve God with our temporall goods, chap. 36 6.

Qu. With whom did Israel fight their first battell, after they came into the wilderness?

A. With the Amalekites.

Qu. How long did they prevaile?

So long as Moses held up his hands and prayed, but when he let them fall, the Amalekites prevailed, ch. 17. 11.

Qu. What doth that teach us?

A. Two things.

Qu. Which be they?

An. The effect of Prayer, and that wee ought not to faint in Prayer, lest with the falling of our hands, wee faile in our request.

The end of Exodus.

LEVITICUS.

Chapter 1. to the end.

Question.

WHat is set downe in this Booke ?

A. The duty of the Levites, and therefore it is called *Leviticus*.

Qu. What was their chiefest duty ?

A. To sacrifice.

Qu. How many circumstances were they to observe ?

A. Foure.

Qu. Which be they ?

A. The manner how, the matter what the person whom, and the place where.

Qu. What did the Israelites sacrifice ?

A. Either things having life, as Bullocks, Lambs, Sheepes &c. or things without life, as oyle, fine flower, wafers, &c.

Qu. For whom did they sacrifice ?

A. For themselves and others.

Qu. Where ?

A. In the Temple.

Qu. In what manner ?

A. As God hath set downe from the first of *Leviticus* to the nineteenth.

Qu. What is the Christians sacrifice ?

A. Prayer and thanksgiving.

Qu. In how many points doth the Israelites

lites and the Christians sacrifice agree?

A. In six.

Qu. what is the first?

A. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Qu. what is the second?

An. As theirs was brought to the Priest, so ours must be presented to God.

Qu. what is the third?

A. As theirs was slaine, so when we sacrifice, we must kill our lewd affections.

Qu. what is the fourth?

A. As theirs was washt with water, so ours must be washt with the teares of repentance.

Qu. what is the fifth?

A. As theirs was without blemish, so ours must be without hypocrisie.

Qu. what is the sixth?

An. As theirs was kindled with fire, so ours must be with zeale.

Qu. whence had they all these instructions?

A. From the mouth of God.

Qu. what was Gods meaning therein?

A. To shew that hee will be served as he himselfe appointed, and not after the invention of men.

Qu. Did none broake that ordinance?

A. Yes.

Qu.

Leviticus.

Qu. Who were they?

A. Nadab and Abihu, ch. 10. 1.

Qu. How did they breake it?

A. By offering with strange fire.

Qu. How were they punished?

A. Fire from heaven consumed them.

Qu. Of how many sorts were the Lawes which God prescribed to the house of Israel.

A. Of two sorts.

Qu. Which be they?

A. Ceremoniall and Morall.

Quest. Which call you the Ceremoniall Lawes?

An. Such as were observed in offering sacrifice, and discerning things clean from uncleane, and the causes thereof set downe from ch. 2. to 9.

Qu. What call you Morall?

A. Such as concerne integrity of manners.

Qu. How many are they, as they are set downe in the 19. chapter?

A. Seventeene.

Qu. Which be they?

A. To honour our Parents, ver. 3. To serve God freely and not by compulsion, ver. 5. In time of plenty to remember the poore; as in harvest not to reape every corner of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leave some for the poore, ver. 9, 13. Not to detaine

detaine the workmans hire till morning, ver. 13. To eschew all theft, falshood and lying, ver. 11. All swearing and blaspheming, ver. 11. All mischievous practices which we presume wee may doe undiscovered; as to curse the deafe, lay a stumbling block before the blind, v. 14. Not to favour the poore, nor to honour the person of the mighty, v. 15. All injustice, ver. 15. All carrying of tales and conspiracy against our neighbours, ver. 16. All hypocrisie; as we must not hate our brother in heart, and sooth him to his face, ver. 17. All revenge, ver. 18. All seeking after Witches and Conjurers. All observation of dayes and times, ver. 26. All false weights and measures, ver. 35. All Incest, ver. 36. Not to offer our children to *Moloch*.

Qu. What is that Moloch?

A. An Idoll of the Ammonites.

Qu. Describe him?

An. He was great of stature, and hollow within, having seven places of receipt: the first was for meale that was offered: the second for Doves: the third for a Sheep, the fourth for a Ramme: the fifth for a Calfe, the sixth for an Oxe: the seventh for a Child.

Qu. What may wee understand by these seven bellies of the Idoll?

A. The seven deadly sinnes: and as the
Isralites

Leviticus.

Israelites were forbidden to suffer their Children to bee devoured of this monster; so all Parents must beware, lest through their negligence, their children be made a sacrifice for the seven deadly finnes.

Qu. How is that?

An. They must not wink at their follies, but give them correction for their faults.

Qu. How did Moses conclude this Book of Leviticus?

An. With a blessing and a curse; with a blessing, if they keepe these commandments; and with a curse, if they break them.

Qu. What is the fruit of the blessing?

A. Peace, plenty, victory, ch. 26. 4, 5, 6, 7.

Qu. What is the fruit of the curse?

A. Scarcity, famine, sickness, servitude, war, ch. 26. 16. to the 26. verse.

Qu. How many feasts did the Israelites observe?

A. Seven.

Qu. Which he they?

A. First, the Sabbath: secondly, the Passover: thirdly, the feast of unleavened bread: fourthly, of the first fruits: fifthly, of Whitsontide: sixthly, of Trumpets: seventhly of Tabernacles.

Qu. Why were these feasts ordained?

A. Not to gluttony, to cherish sloth,

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non
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dre
adly
the
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soul
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ude,
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the
ven-
life
ces
both
or

immodest mirth, but to glorifie God for
his severall blessings.

The end of Leviticus.

NUMBERS.

Question.

What is done in this booke?

An. The children of Israel are
numbered.

Qu. To what end?

A. For three causes.

Qu. Which be they?

An. First, for a collection toward the
building of the Temple. Secondly, for ap-
pointing Captaines and Leaders over e-
very family, chap. 2. Thirdly, for a divi-
sion of the land of Canaan amongst the
Tribes.

Qu. Is there any thing to be learned here-
by?

An. Order and government that ought
to be in every Common-wealth.

Qu. Whom did they appoint their chiefe
guide?

A. God.

Qu. Where doth that appeare?

A. In this Chapter.

Qu. How?

An. In that they never journied, but
when

C

Numbers.

when they saw the Cloud rise from the Tabernacle, nor never pitcht their Tents when it stayed, chap. 9. 17. 19.

Qu. And wherefore was this?

A. For two causes.

Qu. Which be they?

An. First, that they might (as all God's people ought to doe) continually wait on the Lord, and have their eyes lifted toward heaven: secondly, to be alwayes readinesse, because they knew not at what houre the Lord would rise.

Qu. What doth that teach us?

A. At every minute to be in readiness for death, because the houre thereof is certaine.

Qu. Alwayes when they did set forward on their journey, what was Moses custom?

A. To pray, chap. 3. 5.

Qu. How?

An. Lord rise up, and let thine enemies be scattered.

Qu. And when they rested what did he?

A. Prayed likewise.

Qu. In what manner?

An. O Lord, returne to the many thousands of Israel, chap. 10. 36.

Qu. What doctrine learne we by that?

A. Ever when we set forward upon our journey, or begin any work, to pray; when we rest, or make an end, to doe

he that our speed may bee the better.

Qu. How many wayes did God shew
himselfe gracious to the Israelites in this
wooke?

A. Foure manner of wayes.

Qu. Which be they?

An. First, in being still their guide: se-
condly, in feeding them with Manna as
he had begun: thirdly, in being mercifull
towards them when they repented: fourth-
ly, in giving them victory over nine seve-
n Princes.

Qu. Which be they?

An. Aram, King of the South-Canaa-
nites: Og, King of Bashan: Schon, King
of the Amorites: Balar, King of Moab: Evi,
Zem, Zur, Hur, and Reba, Kings of Mi-
dian.

Qu. What was the spoile they tooke in the
 overthrow of the Kings of Midian?

An. Six hundred seventy and five thou-
 sand Sheep, seventy two thousand Beeves,
 thirty one thousand Asses, thirty two thou-
 sand Virgins prisoners; besides gold, sil-
 ver, tinne, brasse, and lead, chap. 31.

Qu. What was the slaughter there made?

Answ. They put both man, woman, and
 child to the sword, except those Virgins a-
 bove named.

Qu. What was the cause they did so?

An. The Commandement of God.

Numbers.

Qu. why was God so severe against them?

An. By reason King *Balac*, when hee saw his owne force too weake to disgorge his malice upon the Israelites, and that the Prophet *Balaam* (contrary to his expectation) in stead of cursing did blesse them, he fell to another practice.

Qu. what was that?

An. By the counsell of *Balaam* he sought to bring them into displeasure with their God, and so to have them cut off.

Qu. How did he compass that?

A. By flattery.

Qu. In what manner?

An. He sent Midianitish women unto them, who by their allurements inticed them to Fornication and Idolatry.

Qu. what doe wee learne by that?

An. That the wicked will leave no meanes unpractised for the destruction of the godly.

Qu. was Gods wrath with the Israelites then for these sinnes?

A. So grievously, that God commanded the offenders to be hanged, and smote with the Plague twenty foure thousand, chapter 25. 4, 5.

Qu. who redeemed this plague?

An. The Zeale of *Phineas*, that slew

Zim

Zimri and Cozbi in the act of fornication, ch. 25. 8.

Qu. *What doe wee learne by the whole circumstance?*

A. That God, though he plague his people when they sinne, yet he will ten times more plague them that were the cause of their sinne; as may appeare by his wrath extended upon the Midianites.

Qu. *were the Israelites thankfull for the gracious care which God had over them?*

A. No, they were rebellious and unthankfull.

Qu. *How many sins (by their example) doe wee learne to beware of in this booke, beside those two sins afore-spoken of, Fornication and Idolatry?*

A. Foure other.

Qu. *which be they?*

A. Murmuring against God, distrust in his promises, breach of his Sabbath, and rebellion against his Magistrates.

Qu. *How many times did they mur-
mure?*

A. Foure times.

Qu. *when first?*

A. Three dayes after they departed from Sinai.

Qu. *How were they punished?*

A. The Lord consumed with fire the
utmost

Numbers.

utmost part of the hoast, chap. 11. 1.

Qu. How the second time?

Ans. They were weary of Manna, and lusted after flesh.

Qu. How were they punished?

Ans. They had flesh while they surfeited, and their surfeit brought a grievous plague upon them, insomuch as they died with the meat in their mouthes, chap. 11. 20, 33.

Qu. How the third time?

A. For water.

Qu. Where?

A. At Kadesh, in the desert of Zin. c. 2.

Qu. How the fourth time?

A. For bread and water.

Qu. How were they punished?

Ans. God sent fiery serpents that stung them to death, chap. 21. 6.

Qu. What caused the mercy of God at times to put an end to their punishments?

A. Two things.

Qu. Which be they?

A. Their owne repentance first, and the prayer of Moses.

Qu. How was the plague of fiery serpents remedied?

Ans. God commanded Moses to make a brazen Serpent, and hang it upon a crosse, and whosoever (being stung) looked up to it, was cured.

Qu.

Qu. What was this a figure of?

A. The vertue of Christ, who hanging upon the Crosse, is a soveraign medicine for the sicknesse of our Soules, if wee looke up to him with the eyes of faith.

Qu. How did they distrust Gods promise?

A. In being come to the land of Canaan, and desiring to goe backe to Egypt, or to be buried in the wildernesse.

Qu. What was the ground of that desire?

A. Their faintnesse of heart.

Qu. Wherein?

An. In that though God had divers times before sworne to give them the Land of Canaan for an everlasting inheritance, yet they feared to goe forward when they heard the Land was inhabited with Giants.

Qu. Of whom did they heare that newes?

An. Of the Spies that were sent to search the Land, and bring of the fruits, chap. 13.

21.

Qu. Who encouraged the people against this feare?

A. Caleb and Joshua.

Qu. What would the people have done to them for crossing their humour?

A. Have stoned them to death.

Numbers.

Qu. How did God punish their distrust?

An. Hee would have quite destroyed them, but for the prayer of *Moses*,

Qu. How did hee then pacifie his wrath?

A. Even with the judgement of their owne mouthes.

Qu. How was that?

An. As they desired rather to be buried in the Wildernesse than to enter into the Land of Promise, even so it came to passe; that all that then lived, from twenty years old and upward, dyed, and were buried in the Wildernesse, excepting *Caleb* and *Shua*.

*Qu. What was the reason that the like punishment fell upon *Moses*?*

An. For his distrust too, as appeares, *Exod.* 17. 13. and chap. 20. 10.

Qu. What doe wee learne by that?

A. That no man is so righteous, but he may fall.

Qu. By whom was the Sabbath broken?

An. By an old man.

Qu. Wherein?

A. In gathering stickes to make him a fire, chap. 15. 32, 36.

Qu. How was he punished?

A. He was stoned to death.

Qu. What may wee learne by this?

A. If God were so severe for gathering a few stickes on the Sabbath, hee will bee far

ir distressed more severe to such as prophane his
desire sabbath by swearing, drinking, gaming,
whoring, and other lewd exercises.

is was Qu. How many times did Israel murmur
t of and rebell against Gods Magistrates?

A. Twice.

Qu. Who were the first that rebelled?

A. Aaron and Miriam.

Qu. Against whom?

A. Against Moses.

Qu. What was their punishment?

A. Miriam was stricken with a leprosie.

Qu. How was she cured?

A. By the prayer of Moses.

Qu. What learne wee by that?

A. The vertue of meekenesse, to pray for
our enemies as Moses did, chap. 12. 13.

Qu. Who rebelled the second time?

A. Corah, Dathan, Abiram, and their ac-
complices.

Qu. What was their rebellion?

A. They usurped upon the Priests office,
and compared for worthinesse with Moses
and Aaron.

Qu. What became of them?

A. The earth opened and swallowed
them up alive, chap. 16. 31, 32.

Qu. How did God punish the people that
tooke their parts after their death?

A. Fourteene thousand and seven hun-
dred dyed of the pestilence.

C 5.

Qu.

Numbers.

Qu. How did he yet further convict the rebellion?

A. By proving the house of Levi once chosen for the Priesthood.

Qu. How?

A. By a miracle.

Qu. In what manner?

A. Aarons rod, amongst the twelve that were put into the Tabernacle for the Tribes of Israel, did blossome and bear ripe Almonds.

Qu. What is the inference of this example?

A. How odious a thing it is in the sight of God to grudge against Magistrates and Rulers.

Qu. How many wayes is a man subject to sinne?

A. Two manner of wayes.

Qu. Which be they?

A. Of ignorance, or presumption.

Qu. What deserveth the first?

A. Favour.

Qu. What the second?

A. Death, chap. 15, 27, 30.

Qu. By how many witnesses ought a man (by the law of God) to be convicted in a case touching a mans life?

A. By two, and not under, chap. 35.

Qu. How long did God lead the Israelites to and fro in the wilderness?

A. Forty yeares.

Qu. *Why did hee detaine them so long from their promised happinesse?*

A. To try their faith, and by continuall exercising of them, sometime with crosses, sometime with blessings, to make them learne onely to trust in him, and so in the end to appeare worthy heires of so blessed an inheritance.

The end of Numbers.

DEUTERONOMIE.

Question.

What is contained in this Booke of Deuteronomie?

A. Another repetition of the Law.

Qu. *Why?*

A. Because they were dead to whom the Law was given.

Qu. *How many things were they to observe in reading the Law?*

A. Two things.

Qu. *Which be they?*

A. First neither to adde to it, nor take from it, ch. 4. 2. Secondly, not only to learn it themselves, but to teach it also to their posterity, chap. 4. 9.

Qu. *In what manner did God admonish this new generation to be carefull of his Law?*

A.

Deuteronomie.

A. By the remembrance of two things.

Qu. Which be they?

An. The ingratitude of their fathers who had provoked his wrath, and were dead; and the wonderfull miracles and victories which hee had brought to passe among them, to assure them of his love and protection.

Qu. Amongst the rest, which is one of the speciall favours God bestowed upon them, mentioned in this Booke?

An. That in forty yeares space the garments of their fore-fathers never waxed old. chap. 8. 4.

Qu. How doth he encourage them not to be afraid to enter into the Land of Canaan?

A. Three manner of wayes.

Qu. Which be they?

A. First, in that he was God, and would be true of his promise, for he hath sworn they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitful countrey, chap. 8. 7, 8, 9. Thirdly, by assuring them of all assistance; yea, the very Hornets and Flies of the ayre should fight for them, chap. 7. 20.

Qu. Of how many things doth God counsel them to beware, when they are once settled in Canaan?

A. Of three things.

Qu. Which be they?

A. Unthankfulnesse, presumption, and lacke of charity.

Qu. How did he shew they might be unthankfull?

A. By enjoying the fruits of the Land, and not praising his name for them, chap. 8. 10.

Qu. How presumptuous?

A. By attributing the glory thereof to their owne strength, and not to the free mercy of God, chap. 8. 17.

Qu. How incharitable?

A. In having abundance, and shutting up their hands against the poverty of their brethren, chap. 15. 7. A sin too common in these dayes.

Qu. What other vices doth he forbid?

An. Forsaking of Gods service for the love of any friend, be hee never so deare, ch. 13. 6. The impoverishing of Gods Ministers, ch. 12. 19. Confusion of sexe, as a man to weare womans apparrell, or a woman mans, ch. 22. 5. Detaining any thing of anothers which we find, ch. 22. 12, 13. All manner of cruelty, even toward brute beasts, ch. 22. 6. All doublenesse of heart, hanging betweene two Religions, figured unto us by the garment of linsie-wool-sie, chap. 22. 11, 12. All violating of virginitie, ch. 22. 25. All bearing of false witnessse,

ness. ch. 19. 16. All imploying of evil gotten goods in the service of God, as such as think they may be charitable with money gotten by theft, usury or whoredome, ch. 23. 18. The taking of any thing to gage whereby our neighbour gets his living, ch. 24. 6. All partiality, as to punish one for the sin of another, chap. 24. 16. All security and flattering of a mans selfe in his owne sinne, ch. 19. ver. 20, 21.

Qu. If they did, or if wee doe offend in any of these sinnes, how will God execute his judgments upon us?

An. Without respect of persons, chapter 10. 17.

Qu. what may wee pretend for an excuse if wee be found guilty in any of these sinnes?

A. Nothing.

Qu. Not ignorance?

A. No.

Qu. Why?

An. Because we are (as the Israelites were) daily admonished of them by the Ministers of Gods word, chap. 30. 11.

Qu. Did Moses never enter into the land of Canaan?

A. No, onely he had a sight of it, and then dyed.

Qu. what was the reason?

A. His sin of distrust in Gods power, commit-

committed at the waters of Meribah.

Qu. What may we learne generally by his whole life?

A. Sixe vertues for that one vice before remembred.

Qu. Which be they?

A. First, boldnesse in his calling, that feared not to speak to Pharaoh: secondly, meeknesse against wrong, that was not moved at any dispitfull words, given by the Israelites: thirdly, patience against travaile, that did not only guide the Israelites in their journeys, but at all times decided their causes: fourthly zeale in Gods glory, for the advancement of vertue, and repressing of vice: fifthly, love to his brethren, to spend his life for them, rather than they should miscarry: sixthly, faith in his end, not envying that hee might not enter into the Land of promise; considering by death hee was invested with a greater inheritance, the kingdome of heaven.

The end of Deuteronomie.

JOSHUA.

Question.

W*ho succeeded Moses?*

An. Joshua.

Qu.

Joshua.

Qu. By whose appointment?

A. By Gods.

Qu. What was his charge?

A. Two-fold, to keep the Law of God, and to bring Israel out of the Wildernesse into Canaan.

Qu. What speciall vertues had he?

A. Three.

Qu. Which be they?

A. Faith, wisdom, courage, such as all good Governours ought to have.

Qu. How did he shew his faith?

A. By beleeving Gods promises.

Qu. How his wisdom?

A. In governing discreetly.

Qu. How his courage?

A. In leading on the people without dread of their enemies.

Qu. How doth God here encourage the people?

A. Three manner of wayes.

Qu. Which be they?

A. First, in renewing his former promise, and telling them they should divide the Land for inheritance, ch. 1. 6. Secondly, in giving them a Captaine endued with the spirit of Moses, and able to bee their conductor, ch. 1. 5. And thirdly, by assuring them he would cast a faintnesse of heart upon their enemies, ch. 2. 11.

Qu. How were the people confirmed that
Joshua

Joshua had the spirit of Moses?

A. By two miracles that he did.

Qu. What is the first?

A. His dividing the waters of Jordan, and the whole host passing over dry-shod, ch. 3. 13. 17.

Qu. What is the second?

An. He caused the Sunne and Moone to stand still in the firmament, ch. 13. 13.

Qu. How?

A. By prayer.

Qu. What learne you by that?

A. Two things.

Qu. Which be they?

A. The effect of prayer, and the obedience of all creatures, for the glorifying of God.

Qu. How was God glorified by that miracle?

An. Joshua by that meanes had a longer time of day-light, for the vanquishing of Gods enemies.

Qu. Were none of the tribes placed on this side Jordan?

A. Yes.

Qu. How many?

A. Two and a halfe.

Qu. Which be they?

An. Reuben, Gad, and the halfe Tribe of Manasseh.

Qu. Did they sit downe in peace, and
suffer

Joshua.

suffer their brethren to go to war?

A. No, they shewed more brotherly love.

Qu. What was that?

A. They left their wives, children, and cattell in the possessions which were allotted them, and themselves armed went forthmost, and would take no rest till their brethren, the other Tribes, were likewise planted as well as they, ch. 7. 16.

Qu. When they had passed Jordan, how did Joshua shew himselfe thankfull to God for great a miracle?

A. By setting up a memoriall of his power.

Qu. What was that?

A. Twelve stones, for the twelve tribes of Israel.

Qu. For what purpose did he so?

A. For two causes.

Qu. Which be they?

A. First, that such a remembrance of Gods mighty power might serve for a further condemnation to his enemies: and secondly, that his servants might the more reverence him, ch. 43. 10.

Qu. Which was the first City they meant to conquer?

A. Jericho.

Qu. Did they rashly goe and besiege it, as proudly presuming that howsoever, or whatsoever

whatsoever they did, God would bee with them?

A. No, like discreet Souldiers, they used three things.

Qu. Which were they?

A. Deliberation, consultation, and sanctification.

Qu. How deliberation?

A. They tooke time.

Qu. How consultation?

An. Two manner of wayes; they sate in councill amongst themselves, and submitted their councill to the direction of God.

Qu. How sanctification?

A. Two manner of wayes, by prayer and fasting.

Qu. When they had taken councill, what did they?

A. Sent spies to know the state of their enemies.

Qu. What danger were they in?

A. Of death.

Qu. By whom?

A. By the King.

Qu. Who saved their lives?

A. A woman harlot.

Qu. How?

A. By hiding them in the top of her house, when the king made search for them.

Qu. What moved her to doe so?

An.

Joshua.

A. The same which she heard of the workes of God.

Qu. How did the Israelites requite the kindnesse?

A. They saved her, her father, mother, children, and all they had.

Qu. Did they shew this mercy of their own accord?

A. No, but by the instinct of Gods Spirit.

Qu. What doe wee learne thereby?

A. That God will not the death of sinners if they repent.

Qu. How was the City won?

A. The walls fell downe by the power of God, and then Joshua entred, ch. 6.

Qu. How were the Israelites commanded to esteeme of the City and all that was in it?

A. As a thing execrable and accursed ch. 6. 17.

Qu. Was nothing reserved?

A. Yes, silver, gold, and the vessels of brasse, and iron.

Qu. What was to be done with them?

A. They were to be consecrated to the Lords use, ch. 6. 19.

Qu. How were they to be consecrated?

A. By being molten, and the property of them altered.

Qu. What sin was here committed?

A. Theft.

Qu. who committed it?

A. Achan.

Qu. How?

A. He kept a Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight, which he had in his Tent, to serve for his owne private use, ch. 7. 11.

Qu. what was their fortune after the committing of this sin?

A. Their good successe was turned into bad, such is alwaies the fruit of wickednesse.

Qu. How did that appeare?

An. When three thousand Israelites were sent against Ai, the inhabitants thereof put them to flight, and slew fixe and thirty of them, chap. 7. 5.

Qu. How were they cleared of this sin?

A. By destroying Achan, his family, and all he had, ch. 7. 14.

Qu. How did the Gibeonites purchase a league of friendship with Joshua?

A. By dissimulation.

Qu. In what manner?

A. Comming unto him in ragged clothes and old shooes, as though they had worne out their apparell by journeying from some far countrey.

Qu. How did Joshua reward their dissimulation?

A.

Joshua.

An. He suffered them to live because of his promise : but he condemned them for ever to be drudges to the Congregation, to hew wood, and draw water, ch.9.11.

Qu. *How many Kingdomes did Joshua subdue?*

A. Thirty and one.

Qu. *what mercies did he shew in all his victories?*

A. None at all, he destroyed every soule, ch.10.14.

Qu. *what moved him thereunto?*

A. The Commandement of God.

Qu. *what is signified thereby?*

A. That wickednesse must be quite rooted out where God meanes to be served.

Qu. *were the Israelites now in quiet possession of Canaan?*

A. They were, chap.21.14.

Qu. *what did that shew?*

An. The full performance of Gods promise.

Qu. *what vertues doe wee learne from the Israelites after their victories?*

A. Two.

Qu. *which be they?*

A. Thanksgiving and brotherly unity.

Qu. *How were they thankfull?*

An. In protesting to serve and obey God for his benefits bestowed upon them, chap.24.

Qu.

Qu. How did they shew brotherly unity?

A. In equall division of their portions without strife or contention.

Qu. How did Josuah die?

A. Like a vertuous man.

Qu. How was that?

An. Rehearsing the mercies of God, and exhorting the people to feare him, chap, 24.

The end of Joshua.

JUDGES.

Question.

W*hat Governours had the people after Joshuah?*

A. Judges.

Qu. Why were they called Judges?

Answ. Because they did execute Gods judgements upon their enemies.

Qu. Had they many enemies after the death of Joshua?

A. Yes.

Qu. What was the cause?

A. Their sins.

Qu. What was their generall sinne?

A. Disobedience.

Qu. How did that spread?

A. Into three branches.

Qu. Which be they?

An. Vaine pity, Idolatry, and Ingratitude.

Qu.

Judges.

Qu. How were they vainely pitifull?

An. In making league with the Canaanites, whom they ought to have cast out, chap. 1.

Qu. How were they idolaters?

An. In worshipping Idols, ch. 1. 12.

Qu. How ingratefull?

An. In being made owners of Cities which they built not, and Vineyards which they planted not, they forgot to glorifie the Giver.

Qu. What were the generall punishments of their sins?

An. As the Lord had said before, those people whom they saved became goades to their sides, and thornes in their eyes.

Qu. What is the meaning of that?

An. They continually vexed them with warre.

Qu. Wherefore did God suffer that?

An. To sift and prove them, as he alwaies will doe such as he loveth.

Qu. Did the Lord then still love them, considering how they had provoked him by their former wickednesse?

A. He did.

Qu. What doth that shew?

A. The unspeakeable mercy of God towards his Church.

Qu. What was the generall vertue that purchased his mercy towards them?

A.

An. Repentance; they cryed, and hee heard their groanings. chap. 2. 28.

Qu. Wherein was his mercy exprest?

A. In sending them deliverers.

Qu. How many were they?

A. Sixteene.

Qu. Rehearse them?

A. Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jaer, Jephtha, Iblan, Eton, Abdon, Sampson, Eli and Samuel.

Qu. What were the particular sins of the Israelites?

A. In Abimelech three.

Qu. Which be they?

A. Ambition, tyranny, and despaire.

Qu. How was he ambitious?

A. He usurped the Kingdome after his father Gideons death, ch. 9. 3.

Qu. How did Jothan his youngest brother reprove him for his ambition?

A. By the example of trees, wherein he shewes, that those of least desert are alwaies most aspiring, chap. 9. 8.

Qu. How was Abimelech tyrannous?

An. In murthering seventy of his owne brothers for the securing of his owne estate, chap. 9. 5.

Qu. Wherein was he desperate?

An. In causing his Page to kill him in his extremity, chap. 15. 9.

Judges.

Qu. What was the punishment God first laid upon him before this happened?

A. That hee had lived a strange life, so God gave him his deaths wound as strangely.

Qu. What was that?

A. A woman with a piece of a milstone almost knockt out his brains.

Qu. Where?

A. At the Tower in Tebez, ch. 9. 53.

Qu. What sinne else reigned particularly in the people?

A. In Sampson, lust: in Jephtha, temerity or rashnesse: in a Levite love of vanity: in the men of Benjamin, the rape of a Woman: in the Ephramites, envie.

Qu. Towards whom was Sampson lustful?

A. Toward Dalilah, a wicked woman, chap. 16.4.

Qu. How was he punished?

A. Hee lost Gods excellent gifts, and became a slave to his enemies, chapter 16. 19, 21.

Qu. How was Jephtha guilty?

A. In making a rash vow, and performing it.

Qu. How was he punished?

A. Through his owne folly hee became childlesse.

Qu. How was the Levite guilty?

An.

An. In forsaking the Service of God to supply the wants of his body.

Qu. How was this?

A. Hee was content to serve in the Temple of Idols for meat, drinke and apparell, chap. 17. 10, 11.

Qu. What was his punishment?

A. He was taken prisoner by the men of Dan, chap. 18. 17.

Qu. How was the tribe of Benjamin guilty?

A. For the ravishing of a Levites wife.

Qu. What was their punishment?

A. All the other Tribes rose up against them, razed their City, and slew all their men but six hundred that fled into the wilderness, chap. 20. 46, 47.

Qu. How were the Ephraimites envious?

A. They repined at the great victorie which Jephtha had obtained against the Ammonites.

Qu. How were they punished?

A. Jephtha slew of them forty and two thousand, chap. 12. 6.

Qu. What particular vices were there in the people of other Nations?

A. In Adoni-bezek, a Canaanite, inhumane cruelty, chap. 1. 7. In the men of Succoth and Penuel, churlish behaviour towards souldiers, chap. 8. 6, 8. Derision in the Philistims against Sampson.

Judges.

Qu. How was Adonibezek cruell?

An. Hee did cut off the thumbes of the hands and feet of 70. Kings, and made them gather crums underneath his table.

Qu. What was his punishment?

An. That measure which hee had offered others, was laid upon himselfe: the Israelites when they tooke him, used him in the same manner, chap. 1. 7.

Qu. How were the men of Succoth and Penuel churlish to souldiers?

An. In denying them victuall in their extremity.

Qu. What souldiers were they thus unfriendly to?

An. To Gideon and his souldiers.

Qu. How did Gideon revenge himselfe upon them?

An. Hee tore their Elders in pieces with thornes, overthrew the Tower of Penuell, and slew the men of the City, c. 8. 16, 17.

Qu. How did the Philistims deride Sampson?

An. They used him as a foole at their feast, to make them laugh.

Qu. Why did this their derision moreover include?

An. Blasphemy against God.

Qu. How was Sampson revenged upon them?

An. Hee pulled the banqueting house upon

upon their heads, chap. 15. 13.

Qu. *What doe wee learne in this Booke as touching the person of God?*

A. Two things.

Qu. *Which be they?*

A. Mercy and Omnipotency.

Qu. *Wherein shewed he his mercy?*

A. In pardoning their offences, though they did daily offend him.

Qu. *Wherein his Omnipotency?*

A. In bringing great matters to passe by weake meanes.

Qu. *What were they?*

A. Ehud being lame of his right hand, slew King Eglon with a dagger of a cubit long, Shamgar slew six hundred Philistines with an Oxe goad: Jael, a woman, killed Sisera, the chiefe Captaine of King Jabin's hoast, with a hammer and a naile: Gideon a poore thresher overcame an hoast of men men with broken potsheards and rammes hornes: Sampson slew foure thousand men with the jaw-bone of an Asse.

Qu. *What were the acts of Eli and Samuel?*

A. They are set downe in the bookes of Samuel.

The end of Judges.

Ruth.

R U T H.

Question.

Of whence was Ruth?

A. Of the Land of *Moab*?

Qu. Of what birth was shee?

An. She was but basely borne.

Qu. What vertues doe we learne by her example?

A. Constant love of a daughter-in-law to her husbands mother.

Qu. Who was her husband?

A. *Chilion* the son of *Elimelech* a man of *Judah*.

Qu. wherein consisted the love of *Ruth* to her mother-in-law.

A. In two things.

Qu. Which be they?

A. In not forsaking her Company, and in relieving her with most painfull labour. chap. 2. 18. & chap. 3. 17.

Qu. What was her mother-in-law called?

A. *Naomi*, the wife of *Elimelech*.

Qu. How came it to passe that *Chilion* the Son of *Elimelech*, being an *Hebrew*, married with *Ruth* a *Moabite*?

A. *Elimelech*, his Wife and Sons, by reason of a Famine that was in *Judah*, went to dwell among the *Moabites*, and so grew to the acquaintance, ch. 1. 1.

Qu. How many husbands had Ruth?

A. Two.

Qu. Which was the last?

A. Boaz an Israelite?

Qu. What doctrine learne we by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?

An. That by the comming of Christ, who vouchsafed in the flesh to proceede from her line, the Gentiles should bee likewise called to salvation as well as the Jewes.

The end of Ruth.

I SAMUEL.

Question.

How many of the Judges remaine unspoken of?

A. Two.

Qu. Which be they?

A. Eli and Samuel.

Qu. How many sons had Eli?

A. Two.

Qu. Which be they?

A. Hophni and Phineas.

Qu. What sin doe we learne to beware of by the example of Eli?

A. Too much lenity towards our children.

I Samuel

Qu. wherein did Eli shew too much lenity towards his sons?

A. In not giving them correction for their faults.

Qu. What were his sons fautes?

A. Prophanation and adultery.

Qu. How did they profane?

A. In serving their own appetites of the sacrifices, before God was served, chap.

2. 15. Qu. How were they adulterous?

A. In using the company of such Women, as after their travell came to the Temple to be purified, chap. 2. 22.

Qu. Did not their Father Eli rebuke them for their faults?

A. Yes, as many negligent Parents doe, now adayes, told them it was not well done, and bade them doe no more so, and so let them passe.

Qu. How did God punish the Father?

A. Two manner of wayes.

Qu. Which be they?

A. First, hee tooke his office of Priesthood from him.

Qu. How?

A. By suffering the Arke to be taken away by the Philistines: and then upon the newes thereof Eli broke his necke, chap. 4. 18.

Qu. How were his sons punished?

*A. With sudden death both in one day,
chap. 4. 17.*

*Qu. what did the Philistims with the
Arke?*

*A. They brought it to Ashdod a chiefe
Citie of theirs, and placed it in their Tem-
ple, close by the Idoll Dagon.*

*Qu. what agreement was betweene the
Idoll and it?*

*A. As betweene God and the Devill,
light and darkenesse, so that in the end the
Idoll fell downe, and was broken in pieces,
chap. 5. 4.*

Qu. what doe we learne by that?

*A. That when true holinesse comes in
place, superstition cannot stand.*

*Qu. what Sin was it in the Philistims to
take away the Arke God?*

A. Sacriledge.

Qu. How were they plagued for it?

*A. With mortality and death of the peo-
ple, and with a grievous sicknesse called the
Emerods, chap. 5. 12.*

Qu. what did they with it then?

*A. They sent it backe to Israel with gifts
of gold and silver.*

Qu. what were the gifts?

*A. Five golden Mice, and five golden
Emerods.*

Qu. Who received it?

A. The men of Bethshemesh

I Samuel.

Qu. What was their sinne in the receipt thereof?

A. Curiosity.

Qu. How?

A. They would needes open and looke into the Arke (which was lawfull for none to doe but Aaren and his sonnes) to see if the Philistims had stolen away any of the reliques.

Qu. How did God punish them for this presumption?

A. He smote of those men fifty thousand threescore and ten, ch. 6. 19.

Qu. What doe we learne by this?

A. Not to pry into the secrets of God, further then we have commission.

Qu. How did Israel recover the favour of God againe?

A. By repentance.

Qu. By whose counsell?

A. By Samuels.

Qu. Wherein did they shew repentance?

A. In acknowledging their sin, in fasting and lamenting, ch. 7. 6.

Qu. What was their speed afterward?

A. Prosperous.

Qu. How?

A. They slew the Philistims, recovered their lost Cities, and established peace, chap. 7. 10, 14.

Qu. What vertues doe wee note in Samuel?

An.

A. A diligence in his calling towards men, and sincerity of faith towards God.

Qu. How did hee shew his diligence towards men?

A. In governing justly.

Qu. How his sincerity of faith towards God?

A. In truely performing the dutie of a Priest and a Prophet.

Qu. What reason then had the people to mislike the government of Judges, and crave a King.

A. First, because when Samuel waxed old, he resigned his authority to his Sons, and they were extortioners, and tooke bribes: and secondly, by reason of the mutability of mans nature, that for the most part affects alteration and change.

Qu. Was God pleased with their desires?

A. No.

Qu. Why?

An. Because they thirsted for another kind of government then he had appointed them, and seemed to prefer their own opinion before his wisdom.

Qu. How did Samuel shew they had offended?

A. By causing it to thunder and raine in wheat harvest.

Qu. How?

A. By his prayer and invocation, ch. 12.

I Samuel.

Qu. What did the people then?

A. Repented.

Qu. Was God mercifull?

A. Yes, and promised to be a gracious God, both to them, and their King, upon condition they would serve him: so ready is God alwayes to pardon sinners, if they will turne unto him, chap. 12. 19, 22.

Qu. What is to be noted in the life of Saul?

A. Two things.

Qu. Which be they?

A. His vertues and his vices.

Qu. What were his vertues?

A. He fought the battels of the Lord, and overthrew his enemies.

Qu. Why was his kingdome taken from him?

A. Because of his vices.

Quest. How many were his particular vices?

A. Eleven.

Qu. What was the first?

A. His usurping upon the priests office, chap. 13. 6, 14.

Qu. What was the second?

A. Hee slew not Agag the King of the Amalekites, as God had commanded him chap. 15. 3.

Qu. When Samuel reproved him for this fault, what was the third sin he ran into?

A. 1.

An. Obstinacie.

Qu. *How?*

A. Hee stood to it to the Prophets face that he had not offended, *chap. 15. 20.*

Qu. *What was the fourth offence?*

A. Envie.

Qu. *How?*

A. Hee grudged at the vertues and good successe of *David*, *chap. 11. 9.*

Qu. *What was his fifth offence?*

A. Ingratitude.

Qu. *How?*

A. Hee would have flaine *David* the very time that hee delivered him (by his musicke) from the torment of the wicked spirit, *chap. 18. 11.*

Qu. *What was his sixth offence?*

A. Inconstancy in his word.

Qu. *How?*

An. Hee promised *David* his daughter *Merab* in marriage, and after gave her away to another, *chap. 18. 17.*

Qu. *What was his seventh offence?*

A. Treachery of minde.

Qu. *How?*

A. Hee would have betrayed *David* to the Philistims, *chap. 18. 22.*

Qu. *What was his eight offence?*

A. Murther.

Qu. *How?*

A. Hee would have killed *David* in his bed, *ch. 19. 22.*

Qu.

I Samuel.

Qu. Who preserved him?

An. Michal his wife, and the daughter of Saul, ch. 19. 12.

Qu. After what manner did shee preserve him?

A. In letting him downe through a window when the house was searched.

Qu. What doe we learne by that?

A. The duty of a faithfull wife towards a vertuous husband, rather then to a wicked father.

Qu. what was his ninth offence?

A. He would have killed his owne Sonne Jonathan, for excusing David, ch. 20. 23.

Qu. what was his tenth offence?

A. He slew the Lords Priests, ch. 22. 18.

Qu. what was his eleventh offence?

A. He consulted with Witches, chapter 28. 8.

Qu. How did God punish him for these offences?

A. Five manner of wayes.

Qu. which be they?

A. First, hee tooke his Kingdome from him, and gave it to David, chap. 15. 28. Secondly, he deprived him of his holy spirit, and possessed him with a fiend, chapter 16. 14. Thirdly, he gave his enemies victory over him, chap 30. Fourthly, his owne sons were slaine. Fifthly, hee despaired and slew himselfe, chap. 31.

Qu.

Qu. What was the reason that he persecuted David as he did?

A. His jealousie over him; for that hee knew he should succeed him in his kingdom.

Qu. What did he shew in that?

A. Contempt against the ordinance of God.

Qu. Was David then chosen before the death of Saul?

A. Long before.

Qu. In his election what doe you observe?

A. That God, in choosing his Ministers, hath not so much respect to the outward gifts of the body, as to the inward graces of the mind.

Qu. How did that appeare?

An. In chusing David, the youngest, and weakest of his brothers, and refusing the rest of more likely aspect and countenance, chap. 10.

Qu. After David was chosen King, what were his acts?

A. He slew a Lion, a Beare, and vanquished great Goliath.

Qu. What may wee understand by his prospering in strength and power?

A. That to a vertuous minde God will also give vigor of body.

Qu. What did hee figure by his victory over Goliath?

I Samuel.

A. The victory of Christ over the Devil.

Qu. what vertues doe wee learne from David in the first booke of Samuel?

A. Three.

Qu. Which be they?

A. Patience, Clemency, and Loyalty.

Qu. wherein did he shew his patience?

A. In quietbearing of persecution.

Qu. How manifold was his persecution?

A. Twofold, first, by Saul, and then by the Amalekites.

Qu. How many wayes did Saul persecute him?

A. Three manner of wayes.

Qu. what were they?

A. First, by bringing him in danger of death: secondly, of famine: thirdly, by driving him into exile.

Qu. How many times was he in danger of death.

A. Six times.

Qu. which be they?

A. First, in the presence of Saul, when Saul threw his speare at him: secondly, in being sent by Saul to fetch an hundred fore-skinnes of the Philistims: thirdly, in his Chamber, when his wife Michol delivered him: fourthly, in Gath, when hee escaped from King Achish, by counterfeiting madnesse: fifthly, when he was in the

the same cave with *Saul* : sixthly, when the men of *Ziglag* would have stoned him.

Qu. How many time was he in danger of famine ?

An. Twice : first, when hee did eat the Shew-bread, *h. 21.6.* Secondly, when hee sent to *Nabal* for provision, *ch. 35.23.*

Qu. where lived he an exile ?

A. First, in the *Wildernesse*, and then among the *Philistims*.

Qu. wherein did hee shew his clemency ?

A. In pardoning *Nabals* churlish answer, when he had vowed his ruine, *chap. 25.23.*

Qu. At whose entreaty did hee pardon him ?

A. At *Abigails*, *Nabals* wife.

Qu. what doe we learne by that ?

A. That many times the follies of men are exercised by the wisdom of their wives.

Qu. How was hee persecuted by the Amalekites ?

A. They tooke his wives, *Abinoam* and *Abigail* prisoners.

Qu. Who rescued them ?

A. *David*.

Qu. wherein shewed he his loyalty ?

A. Not onely in refraining to lay violent hands upon *Saul* his annointed Sovereigne,

I I Samuel.

raigne though twice hee were in his power, and might have slaine him, but also in praying for his welfare.

Qu. How often was Saul in his power?

A. Twice.

Qu. Where?

A. Once in the cave of the rocks of Engedi, and another time in the wilderness of Ziph, neare the mountaine Hachilah, ch. 24.4. & 26.9.

Qu. What doe we learne by this?

An. That no subject ought to lay violent hands on his Prince, be hee never so wicked.

The end of I Samuel.

I I S A M U E L.

Question.

W*Ho was the first offender David punished after he came to the Crowne?*

A. A pick-thank and a counterfeite.

Qu. What was he?

A. An Amalekite.

Qu. How did he counterfeite?

A. Hee told David hee had slaine Saul, ch. 1. 10.

Qu. How did hee insinuate and picke a thank with David?

A. Hee brought him the Crowne that Saul wore upon his head, and the bracelet that

that hee had upon his arme, chap. 1. 10.

Qu. How did the King accept this
newes?

A. He rent his clothes, wept and fasted
till night.

Qu. What learne we by that?

An. The tender compassion of David,
and so consequently that ought to bee in
Christians for the hard mis-fortune even
of our enemies, ch. 1. 1.

Qu. How did he reward the counterfeit?

A. As I wish all counterfeit pick-thankes
may be: in stead of a rich reward which he
hoped for, he frowned upon him, askt him
how hee durst shed the bloud of the Lords
annointed, and commanded one of his fol-
lowers to kill him, ch. 1. 15.

Qu. How was the state of the Kingdome
when David entred upon it?

A. Like a tempestuous Sea.

Qu. What was the reason?

A. A civill dissention.

Qu. Who raised it?

A. Ishbosheth the Sonne of Saul, whom
Abner made King of Israel.

Qu. Did they make war upon David?

A. They did.

Qu. How was that war ended?

A. God gave David victory.

Qu. By what meanes?

A. First, by force of armes, ch. 2. 17. Se-
condly,

I I Samuel.

condly, by reason of a private quarrell betweene *Ishbosheth* and *Abner* his chiefe Captaine, chap. 3. 8.

Qu. Whither went Abner?

A. He fled to David.

Qu. What was his welcome thither?

A. Joab Davids chiefe Captaine, slew him treacherously, because Abner before had slain Asabel, Joabs Brother, ch. 3. 27.

Qu. Was David privie to this act?

A. No, but greatly lamented it, and prayed to God to reward Joab according to his desert, chap. 3. 19.

Qu. What became of Ishbosheth?

A. After Abner left him, two of his owne servants (Baanab and Rechab) traiterously slew him: and brought his head to David, chap. 4. 8.

Qu. How did David reward them?

A. As villaines should be, caused them to be slaine, had their hands and feet cut off, and after hanged them up for an example, over the poole in Hebron, ch. 4. 12.

Qu. What doe wee learne by these circumstances?

A. The good hope of Davids vertuous government.

Qu. What was the next argument of his vertuous government?

A. He did that which every good Prince ought to doe.

Qu.

exhibition

Qu. What was that?

A. Studied to advance Religion.

Qu. How?

An. In bringing the Arke of God into the Citie, dancing before it, to shew his zeale and gladnesse, and purposing to build a Temple to the Lord, where his name might be called upon, ch. 6. 16.

Qu. How did God accept of his zeale and good intent?

A. So well, as he gave him dominion over many Nations, and promised to establish the Kingdome to his posterity for ever, ch. 7. 12. & ch. 8.

Qu. What did Michol when she saw David her husband dance before the Arke?

An. As the wicked of our time, laughed his godly zeale to scorne, ch. 6. 16.

Qu. After this how many times did David fall from God?

A. Thrice.

Qu. In what manner?

A. First, through lust: secondly, through murther: last of all, through presumption.

Qu. How did he offend through lust?

A. He knew the wife of Uriah, ch. 11. 4.

Qu. How through murther?

An. He caused her husband to be slaine, ch. 11. 15.

Qu. How through presumption?

An. He numbred his people, as depending

ding upon victory by the multitude of men,
and not by the power of God, chap. 24.1.

*Qu. How did God plague him for his first
two sins?*

*A. Hee kindled dissention against him,
both within his house and without.*

Qu. How within his house?

A. Two manner of wayes.

Qu. Which be they?

*A. First, by the meanes of a deadly hate
that sprang up betweene his sons.*

Qu. Which sons?

A. Absolom and Ammon.

Qu. How?

*A. Ammon deflowred Thamar Absoloms
sister, for which Absolom slew Ammon, ch.
13.29.*

*Qu. What was the second cause of dissen-
tion?*

*A. Absolom conspired against his fathers
crowne and dignity, ch. 15.12.*

Qu. How did he practise to aspire?

*A. By stealing the hearts of the people
from his father by courteous and flattering
speeches.*

Qu. Who was his chiefe counsellour?

A. Achitophel.

Qu. What became of Achitophel?

A. He hanged himselfe, 17.23.

Qu. What became of Absolom?

A. He likewise had an untimely death.

Qu.

Qu. In what manner?

A. As hee fled before his fathers Armie, riding under an Oake, hee was hanged by the haire of the head, and afterwards thrust thorow the body with a dart by Joab, chap. 18. 9, 14.

Qu. What may wee learne by these mens overthrow?

An. That treason will alwayes have a shamefull end.

Qu. How was dissention stirred up against David without his owne house?

A. Two manner of wayes.

Qu. Which be they?

A. First, by the reproch of a base subject of his, vomited out against him, & then by the forraign malice of the Philistims, c. 21.

Qu. What was the subject called that reviled him?

A. Shimei, of the house of Saul.

Qu. How did he revile him?

A. Hee called him a Murtherer, and cast stones and dirt in his face, chap. 16. 7, 13.

Qu. Did David endure it?

A. Yes, (as he did all his former troubles) with patience, commanding his men of War not to touch Shimei, for, said he, my Sonne, which came out of mine own bowels, sought my life, then how much more may this Son of Jemini? Suffer him to curse, for the Lord hath bidden him, chap. 16. 11.

Qu.

Qu. what vertues did shine in David besides his patience?

A. Gratitude and continency.

Qu. wherein did he shew himselfe grateful?

An. In giving all the Lands of Saul to Mephibosheth, his friend, Jonathans son, chap. 9. 9.

Qu. wherein was he continent?

A. In refusing (being very faint through thirst) to drinke of the water which men had hazzarded their lives to fetch him, ch. 23. 17.

How was David plagued for his presumption?

A. God offered him the choice of three plagues.

Qu. which were they?

A. Either to have seven yeares famine, or to flie three moneths before his enemies, or to have three daies pestilence in the land, chap. 21. 13.

Qu. which did David chuse?

A. Three dayes pestilence.

Qu. what was his reason?

An. Because he had rather fall into the hands of God than man, for God will be mercifull, when men are pitilesse.

Qu. How many of his people dyed of the Pestilence?

An. Threescore and ten thousand, chap. 24. 15.

Qu.

Qu. In all the troubles of David, did God send no friends to comfort him?

An. Yes, God is a God of mercy, and as he doth promise, even so hee will performe: at all times of his distresse, he raised him some friends or other.

Qu. Which be they?

A. Before Saul died, Jonathan, Michal. Abimelech the Priest, foure hundred men that came to his aide in the Wildernesse, Abigail rich Nabals wife, that brought him provision, and Achish King of Gath, that gave him a Citie called Ziklag to dwell in.

Qu. After Sauls death in the time of his persecution who were his friends?

An. Beside many other of his subjects that stuck unto him, Hushai shewed himselfe a speciall friend in overthrowing the counsell of Achitophel, whereby the rebellion of his Son Absolom was cut off, ch. 16. and old Barzillai that succoured him when he fled from his Son, ch. 19. 32.

Qu. Notwithstanding the manifold trouble David had, did he at last find rest?

A. Yes, and died in peace.

Qu. what doth his troublesome life and quiet end figure unto us?

A. The race of the chiefe King of heaven and earth, Christ Jesus, who according to the flesh was persecuted on every side (as

E

David

Kings and Chronicles.

David was) with outward and inward
enemies, as well in his owne person as in
his members, but at last overcame all, and
gave his Church perpetuall victory : his
name be praised,

The end of Samuel

KINGS.
and
CHRONICLES.

Question.

W Ho succeeded David ?

A. His son Salomon ?

Qu. what was the first thing hee asked
God ?

An. Wisedome, and God gave it him
chap. 3. 11.

Qu. what did he shew therein ?

Answ. That Wisedome beautifieth
Prince or Ruler more then either wealth
or honour.

Qu. what was the first sinne he punished ?

A. Rebellion in Adonijah, ch. 2. 25.

Qu. what was the second ?

A. Murther.

Qu. In whom ?

A. In Joab, for the death of Abner and
Amasa, although hee fled to the Altar for
refuge.

Qu. what doth that signifie?

A. That no place ought to shelter an homicide, chap. 2. 34.

Qu. what was Solomons estate?

A. Peacefull and full of pompe.

Qu. How came it to passe?

A. By the gift of God.

Qu. wherefore?

A. Because hee asked Wisedome first and above all things (when God put him to his choice) therefore he had not onely wisdom given him, but all things else.

Qu. How did hee show himselfe thankful?

An. In imploying his wealth and wisdom to the glory of God.

Qu. How was that?

A. He judged justly, and builded a most sumptuous Temple to the name of the Lord.

Qu. wherein consisted the magnificence of Solomon?

An. In these things: Hee ruled all the Kingdomes from the River of Euphrates unto the land of the Philistims, and the borders of Egypt, ch. 4. 21. His victuals for one day were thirty measures of fine flower, and threescore measures of meale ch. 4. 22. Ten fat Oxen, and twenty Oxen of the Pasture: and hundred sheep, besides Harts, Bucks, Bugles, and fat fowle, ch. 4. 22.

E 2

Hee

Kings and Chronicles.

Hee had forty thousand stalls of horses, for his chariots, and twelve thousand horsemen, *cha. 4. 16.* gold and silver was as plentifull as stones, *chap. 10. 27.* Hee had seven hundred Wives, and three hundred Concubines, *ch. 11. 3.* Beside all this, he had wisdom more then any man living.

Qu. Yet in the end, notwithstanding he had his hearts desire in these and all things else, what was his opinion of this worlds felicity?

A. That all was vanity and vexation of spirit.

Qu. Did this Prince (thus blessed of God both outwardly and inwardly) fall afterwards from God?

A. He did.

Qu. In what manner?

A. By Adultery and Idolatry, ch. 11. 5.

Qu. What doe we learne by that?

A. That how absolute soever wee are for honour, wisdom or riches; yet wee may fall as Solomon did?

Qu. How was Solomon punished for his sinne?

A. God raised up enemies against him, and after his death divided his kingdom, leaving the least part to his Son.

Qu. why did not God quite extinguish his race, considering his sin?

An. Because of the promise which he made

made to his servant David, 1 King. 11.34.

Qu. *who succeeded Salomon?*

A. His son Rehoboam.

Qu. *How many Tribes had hee under his dominion?*

A. Two, Juda and Benjamin.

Qu. *who ruled over Israel?*

An. Jeroboam, a servant of King Solomon?

Quest. *How many Tribes were under him?*

A. Ten, ch. 11.31.

Qu. *What vices doe wee learne to shunne by the lives of the Kings of Israel and Judah?*

A. Not to corrupt religion to serve our owne turnes.

Qu. *By whose example?*

Qu. *By the example of Jeroboam King of Israel, ch. 12.28.*

Qu. *What else?*

A. Not to lay violent hands upon Gods Ministers.

Qu. *By the example of whom?*

An. Of Jeroboam, ch. 13.4.

Qu. *How did God punish him?*

A. As hee thrust out his hand to strike the Prophet of the Lord, his hand withered, and he could not pluck it back againe, chap. 13.4.

Qu. *What else?*

Kings and Chronicles.

A. Not to conspire against the King.

Qu. By the example of whom?

An. Of Zimri, that slew Elah King of Israel, being drunke in Tirzah, and afterward sate upon the Throne, ch. 6. 2, 10.

Qu. What was the end of Zimri?

A. Hee reigned but seven dayes, and being besieged in Tirzah, and finding no way to escape, burnt the Kings Palace and himselfe in it, ch. 16. 18.

Qu. What else?

A. Not wrongfully to desire our neighbours goods.

Qu. By the example of whom?

A. Of Ahab King of Israel,

Qu. What else?

A. Not to shed his neighbours bloud, to be made owner of his goods.

Qu. By the example of whom?

A. Of Ahab and Jezabel, who by the practise of false witnesse put Naboth to death, and tooke his vineyard, ch. 21. 13.

Qu. How were they punished?

A. Ahab was slaine at Ramoth Gilcad, and Jezabel was thrown out of her Chamber Window, and dashed in pieces, chap. 22. 34. & 2 Kings 9. 33.

Qu. What else?

A. Not to hate the Preachers of God, because they grate upon our galled consciences.

Qu.

Kings and Chronicles.

Qu. By the example of whom?

A. Of Ahab, ch. 22. 8.

Qu. What else?

A. Not to be covetous.

Qu. By the example of whom?

A. Of Gehazi, that tooke money, garments, sheepe, oxen, and other things where he should not.

Qu. What was his punishment?

An. Hee was plagued with the Leprosie, 2 King. 5. 27.

Qu. What else?

An. Not to take counsell of Spirits in time of sicknesse, or any other extremity.

Qu. By the example of whom?

A. Of Abaziah, who having taken a fall through the Lattice of a Window, sent his servants to Baalzebub, to know if he should recover or no, 2 Kings 1. 2.

Quest. How did God punish him for that sinne?

A. He suffered him to pine upon his bed for want of helpe, 2. King. 1.

Qu. What else?

A. Not to blaspheme the name of God

Qu. By the example of whom?

A. Of Senacherib the Assyrian.

Qu. How was he punished?

An. God slew of his Souldiers an hundred fourescore and five thousand men; and when hee returned into his courtery,

Kings and Chronicles.

his own Sons murdered him in the Temple
of his Idol gods, 2 King. 19.35, 37.

Qu. What else?

A. Not to deride Gods Ministers.

Qu. By the example of whom?

*A. Of the children of Bethel, that called
Elisha bald-pate, 2. King. 2.24.*

Qu. How were they punished?

*A. Two Beares came out of the Forrest
and tore them in pieces.*

Qu. What else?

A. Not to be vaine-glorious.

Qu. By the example of whom?

*A. Of Ezekiah, that in pride shewed all
his wealth to the Embassadors of Babel.*

Qu. How was he punished?

*A. God gave all that wealth afterward
into the hands of the King of Babel for a
prey, 2 King. 20.17, 18.*

Qu. What else?

*A. Not to mock or jest at the preaching
of the word of God.*

Qu. By the example of whom?

*A. Of Zedechiah and his subjects, that
mocked and despised the Prophets that were
sent to forewarne them of their destruction,
2 Chr. 36.19.*

Qu. What was their punishment?

*Qu. Zedechiah himselfe for despising the
light of the soule, lost the sight of his bo-
dy, his eyes were pulled out, his Sonnes
were*

were slaine before him, and he and the people carried into captivity to Babylon.

Qu. What vertues doe we learne by the lives of the Kings of Israel and Judah?

A. To have a sure confidence in the providence of God.

Qu. By the example of whom?

An. Of *Eliab* the Prophet, to whom in time of famine God sent meat by the Ravens, 1 King. 19. 6.

Qu. What else?

A. To be charitable to the distressed.

Qu. By the example of whom?

An. Of the widow of *Sarepta*, whose oyle and meale, the more shee spent, the more shee had; for her kindnesse shewed to *Eliab*. 1 Kin. 17. 16.

Qu. What else?

A. To be zealous in prayer.

Qu. By the example of whom?

A. Of *Eliab*, who in time of great drought called faithfully upon the Lord, and hee poured downe raine upon the earth, 1 King. 18. 45.

Qu. How many be the degrees by which prayer ascends into heaven?

A. Six.

Qu. Which be they?

A. First, humility, in shewing reverence with the members of the Body, as kneeling, &c. Secondly, devotion, in having minde of nothing else when wee pray.

E 5

Thirdly,

Kings and Chronicles.

Thirdly, Faith, in beleeving to obtaine that wee pray for. Fourthly, integrity of heart, not to aske any thing but that is iust. Fifthly, in conversation of life, that our maners answer our devotion. Sixtly, perseverance, that is, never to be faint, or weary of so good an exercise.

Qu. What learne we hence?

A. Not to doubt of our resurrection.

Qu. By the example of whom?

A. Of Elijah, that was taken body and soule up into heaven, 2. Kings 2. 11.

Qu. What else?

A. To be faithfull.

Qu. Why?

An. Because, where faith is, nothing seemes impossible.

Qu. By the example of whom?

An. Of Elisha, that raised the dead to life, cured Naaman the Leper, and made Iron to swim upon the waters, 2 Kings 4. 35. ch. 14. & 6. 6.

Qu. What else?

A. Not to distrust the omnipotency of God.

Qu. By the example of whom?

An. Of the destruction that fell upon the Aramites that lay before Samaria, without any stroke of mans hand, 2. Kings 7. 17.

Qu. What else?

Ans.

An. To assure our selves of Gods help
howsoever we are forsaken of men.

Qu. Why?

A. Because millions of Angels incamp
about the faithfull, 2 Kings 6. 17.

Qu. What else?

A. To advance true religion.

Qu. By the example of whom?

A. Of *Josiah* King of Judah, that put
downe idolatrie, and commanded the
Law of God to bee read in the Temple,
2 Kings 23. 2.

Qu. What else?

A. Not to spare our owne Parents in
case of religion.

Qu. By the example of whom?

A. Of *Asa* King of Judah, that deposed
his owne mother for Idolatrie, 2 Chron.
15. 16.

Qu. What else?

A. To provide living for the Ministers
of God.

Qu. By the example of whom?

A. Of *Hezekiah* King of Judah, that
commanded the tithes of corne, wine, oyle
and honey to bee brought to the Priests,
2. Chron. 3. 1, 4, 5.

Qu. What else?

A. Not to doubt of forgivenesse, if wee
repent.

Qu. By the example of whom?

An.

Ezra.

A. Of Manasseb King of Judah, whom upon his hearty repentance, God delivered out of captivity, 2.Chro.33.13.

*The end of the Kings and
Chronicles.*

E Z R A.

Question.

W*Ho wrote this Booke?*

A. Ezra.

Qu. Of what nation was he?

A. A Jew, of the family of Aaron.

Qu. How many things doe wee generally learne out of this Booke?

A. Foure.

Qu. what is the first?

A. The truth of Gods mercy.

Qu. How?

A. In that, according to his promise, after seventy yeares were expired, he delivered his people out of Captivity.

Qu. By the favour of whom?

A. Of Cyrus King of Persia, chap. 1.

Qu. Who brought them home?

An. Zerubbabel and Ezra, chap. 1. and chap. 7.

Qu. what is the second thing wee learne out of this booke?

An. The thankfulnessse which ought to be

be in us for Gods benefits, as was in the Israelites after their returne, ch. 7. 27.

Qu. What is the third?

A. The care that wee ought to have to establish true Religion, by the example of the Israelites, that never ceased till they had built the Temple of the Lord, and published his Lawes, ch. 16. 15.

Qu. What is the fourth?

A. When we are once planted in peace and have the use of true religion, to labour as the Israelites did for the preservation of humane society, by seeing good lawes executed, chap. 10.

The end of Ezra.

NEHEMIAH.

Question.

W*hat was Nehemiah?*

An. A Jew, and in great favour with *Darius*.

Qu. What was his disposition?

A. He feared God, and desired the good of his country.

Qu. How did that appeare?

An. First, by his daily prayer: next by the lamentation hee made for the misery of his Countrey-men, chap. 14. and lastly, by obtaining meanes to helpe them.

Qu.

Nehemiah.

Qu. He did not then (as many will in these our dayes) say, God helpe onely, and so forget the misery of their brethren, but he laboured to give them succour.

A. He did.

Qu. In what manner?

An. He procured a licence of the King to get provision for the repairing of Jerusalem, chap. 28.

Qu. who hindered him in this worke?

A. Sanballat the Horonite, and Tobiah the Ammonite.

Qu. For what cause?

A. Upon malice.

Qu. What doe we learne thereby?

A. That the Devill and his instruments still lie in wait to hinder vertuous exercises.

Qu. How did they hinder the Jewes?

A. By raising war upon them?

Qu. Did the Jewes then leave off their enterprise?

A. No: they laboured with one hand, and held the sword in the other, ch. 4. 17.

Qu. What doth their diligence teach us?

An. In repairing the new Jerusalem of our Soules, as they did the old Jerusalem of their earthly habitation, to practise the deeds of charity with one hand, and in the other to hold the shield of faith, to keepe off the assaults of the devill and his instruments.

Qu.

Qu. What did Nehemiah repaire in Jerusalem?

Qu. The walls of the broken buildings.

Qu. What else?

A. Decayed Religion, and corruption of manners, ch. 13.

The end of Nehemiah.

ESTHER.

Question.

W*hat was Esther?*

A. A poore maid.

Qu. How was she advanced?

Qu. To be the wife of a King.

Qu. By what meanes?

An. By the providence of God and her owne vertue.

Qu. To what end?

A. To protect the Jewes her countrey-men.

Qu. What vices doe wee learne to shun by the contents of this booke?

An. Not to feast in ostentation of our riches.

Qu. By the example of whom?

An. Of Ahasuerosh King of Persia and Media, that made a feast for an hundred and fourescore dayes, chap. 14.

Qu. What else?

An.

Esther.

A. The disobedience of wives to their husbands.

Qu. By the example of whom?

A. Of *Vashti*, *Abasbuerosh* his Queene, that refused to come to him when hee sent for her.

Qu. What was her punishment?

A. She was banished the Kings company for ever.

Qu. What doe we learne else?

A. Not to buy sinne with the price of money.

Qu. By the example of whom?

A. Of *Haman*, who would give the King ten thousand Talents of silver to have the Jewes destroyed, ch. 3. 9.

Qu. What else?

A. Not to harbour pride and contempt in our hearts.

Qu. By the example of whom?

An. Of proud *Haman*, that wished the death of every one that did not salute him.

Qu. What was his punishment?

An. Hee was hanged himselfe upon the Gallowes that hee had made for another man, ch. 7. 10.

Qu. What vertues doe wee learne out of this Booke?

A. To observe Temperance in our feasting.

Qu. By the example of whom?

An.

A. Of King *Ahashuerosh*, that commanded (during his feast) no man should be compelled to drinke more then what hee pleased, ch. 1.8.

Qu. May not Christians be ashamed of this?

A. Yes.

Qu. Shew me your reason.

Answ. Because hee that was a Heathen thought it a sinne to carouse, but wee that know God make it no conscience to be drunke.

Qu. What vertues learne we else?

A. The love of a woman unto her country-men.

Qu. By the example of whom?

A. Of *Esther* that made void a decree purchased by *Haman*, for the destruction of all the Jewes in Persia, ch.8.11.

The end of Esther.

J O B.

Question.

WHat learne wee in generall out of this Booke of Job?

A. Five things.

Qu. Which be they?

A. First, uprightnesse of life, in these words: And *Job* was an upright and just man,

man, chap. 1. 1. Secondly, patience in affliction. Shall wee receive good at the hand of the Lord, and not evill? ch. 2. 10. Thirdly, mutability of the world, in these words: such things as my soule abhorred to touch (are sorrowes) are my meat, ch. 6. 7. Fourthly, the envie of the Divell, in these words: touch that he hath; and see if hee will not blaspheme thee to thy face, ch. 1. 11. Fifthly, the mercy of God, in these words: hee maketh the wound, and bindeth it up, ch. 5. 13.

Qu. wherein consisted his uprightnesse?

A. In three things.

Qu. Which be they?

A. In holinesse towards God: in uprightnesse towards the world: and in sobriety towards himselfe.

Qu. In holinesse how?

A. He did offer burnt offerings for himselfe and for his children, ch. 1. 5.

Qu. In righteousnesse how?

A. He was the eyes of the blind, ch. 29. 15. The feet to the lame, ch. 29. 15. He fed the hungry, ch. 31. 19. Hee clothed the naked, ch. 31. 19. Hee stood with the widow and fatherlesse ch. 31. 16, 21. He harboured the stranger, chap. 31. 32. Hee judged justly, ch. 29. 14.

Qu. In sobriety how?

A. His heart was not infected with lust,

Iust, chap. 31. 7. Nor did his feete walke in deceit, ch. 31. 15. Nor made he his gold his hope, chap. 31. 24. Nor did his mouth kisse his hand, (that is) hee was not vaine-glorious, ch. 31. 27.

Qu. wherein consisted his patience?

A. In bearing with the mutability and change of his estate.

Qu. wherein consisted the change of his estate?

A. In five things.

Qu. which be they?

An. First, hee lost his children and his wealth, ch. 1. Secondly, his body became leproous, ch. 2. 7. Thirdly, his friends upbraided him, ch. 4. 5. Fourthly, his wife forsooke him, ch. 19. 17. Fifthly, his owne servants despised him, ch. 19. 15.

Qu. wherein consisted the envie of the Divell?

A. In tempting him many wayes before he would be satisfied of his constancy.

Qu. wherein consisted the mercy of God?

A. In this, as hee did smite, so hee did heale: as hee did punish, so hee did preserve: as hee did take away, so hee did restore.

Qu. How was Job restored?

An. Double the wealth hee had before, ch. 42. 10.

Qu. What doe we learne by this?

An.

A. That Gods mercy is greater then his judgement.

Qu. *What have wee when wee come into this world?*

A. Nothing.

Qu. *What shall wee have when we depart?*

A. As much, ch. 4. 8.

Qu. *What shall bee reape that soweth iniquity?*

A. The same, ch 4. 8.

Qu. *Can any man say to himselfe, I am righteous?*

An. No, not the Angels in heaven, ch. 4. 18.

Qu. *What is man borne to by nature?*

A. To travell, as naturally as it is for the sparks to flye upward, ch. 5. 7.

Qu. *To what may wee compare fained friends?*

A. To a river that in Summer is dry, and in Winter frozen, ch. 6. 1, 5.

Qu. *To how many things may wee liken the vanishing frailty of mans age?*

A. To six things.

Qu. *Which be they?*

A. First, to the vanishing of a cloud, ch. 6. 6. Secondly, to the swiftnesse of a weavers shuttle, ch. 6. 7. Thirdly, to a shadow, ch. 8. 9. Fourthly, to the hasty speed of a post, ch. 9. 25. Fifthly, to the sayling of a ship, and the flight of an Eagle, ch. 9. 26.

Sixthly,

Sixtly, to a flower that shoots forth in the morning, and is withered by the night, ch. 14. 2.

Qu. *What shall devoure the house of bribes?*

A. Fire.

Qu. *May a man boast of the greatnesse of his birth?*

A. No.

Qu. *Why?*

A. Because corruption is our mother and the worms our sisters & brothers; ch. 17. 13.

Qu. *Though we die, what hope doth Job give us?*

A. That we shall rise againe, and see God in our flesh, ch. 19. 16.

Qu. *Of what continuance is the joy of the wicked?*

A. For a moment, ch. 10. 5.

Qu. *What may wee thinke when wee see the wicked flourish?*

A. That they are kept for the day of destruction, ch. 21. 30.

Qu. *How comes wisdom unto men?*

An. Neither by age nor authority, chap. 32. 9.

Qu. *How then?*

A. By the gift of God.

Qu. *What is God?*

A. Incomprehensible for power, justice and providence, ch. 38. 39.

The end of Job.

PSALMES.

Question.

What is the generall doctrine of the Psalmes?

A. Prayer and thanksgiving : prayer, that God will continue his favour towards us : thanksgiving, for his benefits received.

Qu. what man is blessed?

A. He that contemneth not Gods word, but meditateth upon his Law.

Qu. what is he like?

A. A tree planted by the waters side.

Qu. what man is cursed?

A. Hee that sitteth in the seat with the scornors of Gods word.

Qu. what is he like?

A. Chaffe scattered before the wind.

Qu. who conspire against God and his annointed?

A. The heathen and wicked doers.

Qu. what is the end of their conspiracy?

A. Derision before God, Psal. 2. 4.

Qu. In time of trouble in whom must wee trust?

A. In the Lord.

Qu. why?

A. Because he will deliver us, Psal. 3. 3.

Qu. who turnes the glory of God into shame?

A.

A. Lovers of vanity and lies, Psal. 4. 2.

Qu. What is a persecuter of Gods people compared unto?

A. A Lion.

Qu. Why?

A. Because, like a Lion, hee will teare in pieces and devoure, Psal. 7. 2.

Qu. If the wicked seeke to obscure the glory of God, how will hee reveale his praise?

A. Even by the mouthes of babes and sucklings, Psal. 8. 2.

Quest. How will the Lord judge the world?

A. In righteousness, Psal. 9. 8.

Qu. Are the poore despised in Gods sight?

A. No: he is their refuge, Psal. 9. 9.

Qu. What is the practise of the worldly man?

A. Fraud, rapine, and tyranny, Psal. 10.

Qu. What is his reward?

A. Fire, brimstone, and stormy tempests.

Qu. How many are the righteous?

A. In earth none: there is not one doth good, no not one, Psal. 14.

Quest. Who shall dwell upon Gods holy hill?

A. He that speaketh truth, slanders not his neighbour, and gives not his money to usury, Psal. 15. 3, 5.

Qu.

3. 3.
into
A.

Psalmes.

Qu. Of what did David propheſie?

A. Of Chriſt.

Qu. Wherein?

A. In theſe words: Thou wilt not leave my ſoule in the grave, nor ſuffer thy holy One to ſee corruption, Pſal. 16. 10.

Qu. What is true felicity?

A. The fruition of Chriſt Jeſus face to face, in righteouſneſſe, Pſal. 17. 10.

Qu. How doe the godly affect the word of God, and the knowledge of it?

An. More then gold, then much fine gold, and more then honey or the honey-combe, Pſal. 19. 10.

Qu. In what doe the men of the world put their truſt?

A. In the things of the world: ſome in chariots and ſome in horſe-men, Pſ. 20. 7.

Qu. In whom doe the children of God place their hope and confidence?

A. In God: We will remember the name of the Lord our God, Pſal. 20. 7.

Qu. What ſucceſſe have the former?

An. They are brought down and fallen.

Qu. And what the latter?

An. They are riſen and ſtand upright, Pſal. 20. 8.

Qu. Whom will the Lord teach in his way?

A. The humble heart, Pſal. 25. 9.

Qu. How doth the Lord love us?

A. More then father or mother, for when

when they forsake us, hee will take us up,
Psal. 27. 10.

*Qu. What is it that upholds the righteous,
and keepe them from falling downe and
fainting?*

An. Faith in God, and hope to see the
goodnesse of the Lord in the land of the li-
ving, Psal. 27. 13.

Qu. He will not then be angry for ever?

A. No, his anger endureth but a while
and though sorrow be this night, wee shall
have joy to morrow, Psal. 30. 5.

*Qu. What must wee doe when wee have
sinned?*

A. Confesse our wickednesse, though it
be against our selves.

Qu. What followes?

A. Forgivenessse, Psal. 32. 9.

Qu. Is it enough to eschew evill?

A. No.

Qu. What then?

A. Wee must likewise doe that which is
good, Psal. 34. 14.

*Qu. Doth David curse his enemies, and pray
for their confusion?*

A. He doth very often, Psal. 35. 4.

Qu. May we doe so to ours?

A. Wee may not, we are commanded to
bless them, to pray for them and to doe
them good.

*Qu. Was this then any sinfull passion in
David,*

Psalmes.

David, that he so often breaks out into it?

An. Nothing lesse, the Prophet had not commission onely, but command from the Spirit of God to curse his enemies.

Qu. *May the wicked prosper?*

A. Like a greene bay tree: but they shall quickly wither, Psal. 37. 35, 36.

Qu. *May the righteous be miserable?*

A. Yes: but their inheritance shall bee perpetuall, Psal. 37. 18.

Qu. *Were never any of Gods children beggars?*

A. Yes: no doubt, many, *Elias, Lazarus &c.*

Qu. *why doth David professe that he never saw the righteous forsaken, nor their seed begging their bread?*

An. It must either be taken of the Prophets experiment, that himselfe never saw it: or else the word, forsaken is the limitation of the sentence, thus, I never saw the righteous so begging their bread, that they were utterly and finally forsaken.

Qu. *Doth not God know all our miseries and afflictions?*

A. He doth, nothing is hid from him.

Qu. *what then needed David, or need we so fully to open to him our woe and wretchednesse? as Psal. 38.*

A. God suffers himselfe as it were to be moved by the earnestnesse and importu-

nity of our prayers, commending this to us, as the onely meanes to compasse what we stand in need of from him.

Qu. How was the Psalmist affected with his sinnes?

An. The number of them being more then the haire of his head, did so oppresse him, that hee could not looke up to Gods mercy, his heart failed him.

Qu. Is this the condition of every true beleever?

A. It is, to be often dejected, affrighted, disquieted, nay cast downe by reason of the weight and number of their sinnes.

Qu. Had the Prophet the undoubted faith of the resurrection?

A. He had, witnesse himselfe, God will redeeme my soule from the power of the grave, for he shall receive me, Psal. 48. 16.

Qu. What is the sacrifice that God delights in?

A. A broken spirit, a broken and a contrite heart.

Qu. Is this sure of Gods acceptance?

An. It is, God will not despise it, Psal. 51. 17.

Qu. What is the property of naturall men?

A. Foolishly to perswade themselves, that there is no God, or none that considers them.

Qu. What followes from hence?

A. They goe back, and become wholly unclean.

Psalmes.

clean not one of them doth good, Ps. 53.

Qu. What was a speciall fruit of the Psalmists faith?

An. Fearelesnesse of men: In God have I put my trust, I will not feare what man can doe unto me, Psal. 56. 11.

Qu. What is the vanity of rich men?

A. They heape up wealth, but know not who shall enjoy it, Psal. 39. 6.

Qu. When the oppressed mourne, what doth God?

A. He gathers their tears into a bottle, & keeps a register of their wrongs, Ps. 56. 8.

Qu. To what end?

An. To poure so much vengeance upon their oppressors heads.

Qu. What encouragement have we to relye on God?

A. The experience of his former goodnesse. Psal. 61. 3.

Qu. How doth God finde the true disposition of his people?

A. By tryall.

Qu. How doth he try them?

A. As silver is tryed, in the fire of affliction, Psal. 66. 10.

Qu. In the sea of this life, what hope have we to save us from drowning?

A. A rocke.

Qu. What is that rocke?

A. Christ Jesus, Psal. 72. 5.

Qu.

Qu. Why are Magistrates called Gods?

A. Because they supply the place of God for the administration of Justice.

Qu. How doe they prove to be no Gods?

A. In that they die like men, *Psa.* 82.6, 7.

Qu. Hath God made an election of those that shall be saved?

A. Yes.

Qu. When?

An. Before the foundations of the earth were laid, *Psal.* 90.2.

Qu. Why are the righteous compared to a palme tree?

A. Because as the wood of that is sweet, so ought they to be sweete wood for the building of Gods Church : as the leaves of it are green, so ought their words alwayes to be vertuous : as the fruit of it is lasting, so their good deeds ought to be without ceasing.

Qu. How is God made visible to our mortall eyes?

A. By his creatures, the light is his cloathing, hee moves upon the wings of the wind, his messengers are flames of fire, his Throne is heaven, and his footstool is the earth.

Qu. Why doth not the Sea overflow the earth?

An. Because God hath set it bounds, which it shall not over-passe, *Psal.* 104.9.

Proverbs.

Qu. What is the best service of flatterers?

A. They reward evill for good and hatred for friendship, Psal. 109. 5.

Qu. What is the inconvenience of an evill tongue?

A. It woundeth like the sharpe arrowes of a mighty man, and burneth like coale of Juniper, Psal. 120. 4.

Qu. How is God to be praised?

A. With the whole heart, Psal. 9. 1.

Qu. How is he to be prayed unto?

A. Not with fained lips.

Qu. Who is our best guide?

A. The Spirit of God.

Qu. Whither doth the Spirit lead us?

A. To the Lord of righteousness, Ps. 104.

Qu. What is the Lord to them that trust in him?

A. A fortresse, a bulwarke, and a shield, Psal. 144. 2.

The end of the Psalmes.

THE PROVERBS of Solomon.

Question.

W*hat is a Proverbe?*

A. A short saying including much matter.

Qu. What doth it teach?

An.

A. Wisedome and understanding.

Qu. *What is the beginning of wisdom?*

A. The feare of the Lord, ch. 1. 7.

Qu. *Who embraceth instruction?*

A. The wise.

Qu. *Who refuseth it?*

A. The foole, ver. 10.

Qu. *How doth wisdom adorne?*

A. Like a chaine of gold about the neck,

ver. 9.

Qu. *When sinners entice us, what must wee doe?*

A. Not give consent, ver. 10.

Qu. *How are sinners disposed?*

A. Their feet are swift to evill, ver. 16.

Qu. *If wee seek after wisdom, what will shee doe?*

A. Poure out her minde unto us, and give us understanding, ver. 23.

Qu. *If we despise wisdom, what will shee doe?*

A. Laugh at our destruction, ver. 26.

Qu. *How cometh destruction?*

A. Suddenly, like a whirle winde, v. 27.

Qu. *What is the hinderance to the obtaining of wisdom?*

A. Sloath.

Qu. *How doth sloath reward those that love it?*

Ans. With death and confusion, ver. 32.

Proverbs.

The Doctrine of the 2. Chapter.

Question.

IN what sort must wee seeke after wisdom?

A. As after gold and silver.

Qu. whence cometh wisdom?

A. From the mouth of God, ver. 6.

Qu. what is the effect of wisdom?

A. It will preserve us from all vices.

Qu. what is the property of an harlot?

A. To flatter with her lips, ver. 16.

Qu. whither leads her acquaintance?

A. To hell. verse 18.

The Doctrine of the 3. Chapter.

Question.

TO keepe the commandments of God, what profit is it?

A. Prosperity and length of life, ver. 3.

Qu. what Jewels must we hang about our necks?

A. Mercy and truth.

Qu. where must they be set?

A. In the Table of our heart, ver. 3.

Quest. why doth God give riches unto men?

A. By them to honour him, ver. 6.

Qu. what is the reward of that honour?

A. Our barnes shall bee filled with abundance

bundance, and our presses burst with new wine, ver. 10.

Qu. *In what sort must men be wise?*

A. Not in their owne conceit.

Qu. *Whom doth God correct?*

A. Such as he loveth, ver. 12.

Qu. *At what rate is wisdom valued?*

An. To bee more worth then gold or pearle, ver. 15.

Qu. *What be the handmaids of wisdom?*

A. Long life, verse 16. pleasant dayes, ver. 17. security of soule and body, ver. 23, 24, 25.

Qu. *What vices are else forbidden in this Chapter?*

A. All malice or desire to hurt, verse 29. all causelesse contention, ver. 30. all scorning and scoffing, ver. 34.

Qu. *Why are these vices forbidden?*

A. Because they are abomination before the Lord, ver. 32.

The Doctrine of the 4. Chapter.

Question.

How are the wicked fed?

A. With the bread of extortion, and the wine of violence, ver. 17.

Qu. *What infecteth the whole course of life?*

A. A corrupt heart, false lips, and wanton eyes.

Proverbs.

Qu. what purifieth the whole course of life?

A. A cleane heart, a true tongue, and a chaste eye, ver. 23, 24, 25.

The Doctrine of the 5. Chapter.

H*ow seemeth lust at the first?*

A. As sweet as honey, ver. 3.

Qu. How is the end?

A. As bitter as wormewood, ver. 4.

Qu. what hurt bringeth it to the body?

A. It consumeth the flesh, ver. 11.

Qu. what to the purse?

A. It leaves our goods in the hands of strangers, ver. 10.

Qu. Is there any thing else to be learned in this Chapter?

A. To live upon our owne labours, ver. 15. To be charitable to others, ver. 16. To keepe wedlocke unviolated, ver. 18, 19.

Qu. why ought wee to be carefull of these things?

A. Because we alwayes walke in the sight of the Lord, ver. 12.

The Doctrine of the 6. Chapter.

Question.

I*n what case is hee that is surety for another man?*

Ans.

A. Snared with the words of his owne mouth.

Qu. What learne we by the Pismire?

A. Diligence.

Qu. How?

A. To labour in summer to prevent the want of winter.

Qu. How commeth poverty upon the sloathfull?

A. Like an armed man.

Qu. Which be the six things that God hates?

A. First, haughty eyes: secondly, a lying tongue: thirdly, heart imagining evill: fourthly, feet swift to shed blood: fifthly, a false witnesse: sixthly, sowers of contention, ver. 17, 18, 19.

Qu. What is the speciall duty to our parents?

An. Obedience to follow their instruction.

Qu. How many wayes doth a wicked woman tempt?

A. With the beauty of her face, the flattery of her tongue, and the wantonnesse of her lookes, ver. 24, 25.

Qu. Is adultery worse then theft?

An. Yes.

Qu. Why?

An. Because theft may bee redeemed, but adultery destroyeth the Soules, and the

the reproach thereof can never be put away,
ver. 31, 32, 33.

The Doctrine of the 7. Chapter.

Question.

Why is lust called a deed of darknesse?

A. Because commonly it practiseth in the night, when the aire is darke and blacke, ver. 9.

Qu. The reason of it?

A. Such is the guilt of conscience, as it covets darknesse to shadow the filthinesse thereof.

Qu. What are the markes of an harlot?

An. A wandring foot, ver. 13. an impudent face, ver. 14. and an inticing tongue, ver. 15, 16, 17.

Qu. What is he like that yeeldeth to the enticement of lust?

A. An Oxe led to the slaughter, a foole that goeth to the stockes, or a bird that hasteth to the snare, ver. 22, 23.

The Doctrine of the 8. Chapter.

Question.

Is wisdom any niggard of her good graces?

A. No, shee cryeth out unto men in the Gate, and in the entry of their houses, in the

the top of the high places, and by the highway side, ver. 2, 3.

Qu. *What doth shee promise?*

A. The knowledge of excellent things.

Qu. *How doth shee induce the mindes of men to follow her?*

A. By promising unto them, that her doctrine shall be easie and plaine, ver. 9.

Qu. *What in this booke is understood by the name of wisdom?*

A. The word of God, and the doctrine of the Preachers, which is easie to all them that have a desire to learne.

Qu. *Of what continuance is wisdom?*

A. Even from eternity, before the earth was made, the depths begotten, or the mountaines settled, ver. 23, 24, 25.

The Doctrine of the 9. Chapter.

Question.

IN this Chapter how doth wisdom allure her followers?

A. By calling them to a sumptuous banquet.

Qu. *What is meant by that banquet?*

A. The Word of God, and the ministration of the Sacraments.

Qu. *In the third verse it is said, A foolish woman is troublesome: what understand you by the foolish woman?*

Ans.

Proverbs.

A. Ignorant Preachers.

Qu. What is their Doctrine?

A. Like stolne waters, sweet to the flesh but unpleasant to the spirit, ver. 17, 18.

The Doctrine of the 10. Chapter.

Question.

W*hat are the vices and vertues deciphered in this Chapter for our instruction?*

A. The first are, wisdom and folly.

Qu. What is the good that cometh by wisdom?

A. A wise Sonne maketh a glad Father.

Qu. What is the hurt that cometh by folly?

A. A foolish Sonne is a heaviness to his Mother.

Qu. What are the second?

A. Sloth and diligence.

Qu. What is the inconvenience of sloth?

An. A slothfull hand maketh poore, ver. 4.

Qu. What profit comes by diligence?

A. The hand of the diligent makes rich.

Qu. What are the third?

A. Righteousness and impiety.

Qu. What is the good that cometh by righteousness?

An. The memoriall of the just shall be blessed.

Qu.

Qu. What is the hurt that commeth by impiety?

An. The name of the wicked shall rot,
ver. 7.

Qu. What are the four?

A. Innocency and guilt of conscience.

Qu. What is the good that commeth by innocency?

A. Hee that walketh uprightly, walketh boldly.

Qu. What is the hurt that commeth by guilt of conscience?

A. Feare and shame, for he perverteth his wayes, and hee shall bee made knowne,
ver. 9.

Qu. What are the fifth?

A. Love and hatred.

Qu. What is the good that commeth by love?

A. It covereth offences, ver. 12.

Qu. What is the hurt that commeth of hatred?

A. It stirreth up contentions.

Qu. What are the sixth?

A. Silence and much babling.

Qu. What is the good that commeth by silence?

A. Hee that refraineth his lips, is wise,
ver. 16.

Qu. What is the hurt of much babling?

A. In many words there cannot want iniquity.

The

Proverbs.

The Doctrine of the 11. Chapter.

Question.

WHat are false ballances?
A. An abomination before the Lord.

Qu. What doth a true waight?

A. Please him, ver. 1.

Qu. When pride goes before, what followes?

A. Shame, ver. 2.

Qu. How is lowlinesse rewarded?

A. With wisdom and honour.

Qu. Can riches deliver in the day of wrath?

A. No.

Qu. What is our refuge then?

A. True righteousness, ver. 4.

Qu. How is the way of the righteous?

A. Direct and straight.

Qu. How is the way of the wicked?

A. Crooked and stumbling, ver. 5.

Qu. Whither leads the path of the one?

A. To life.

Qu. Whither leads the path of the other?

A. To death, ver. 19.

Qu. Can friendship defend evill deed?

A. No, but in the end they shall be punished, ver. 21.

Qu. How shall he be rewarded that is ver-
tuously liberrall?

A. With increase.

Qu.

Qu. How bee that sparck more then is convenient?

A. With poverty and indignation, v. 24.

Qu. How seemeth a woman without discretion?

A. Like a jewell of gold in a swines snout, ver. 22.

Qu. whom doe the people curse?

A. Hoorders up of corne.

Qu. And whom will they blesse?

A. Such as bring it forth to sell, ver. 26.

The Doctrine of the 12. Chapter.

Question.

W*hat is a vertuous woman to her husband?*

A. A Crowne of gold upon his head.

Qu. And what is shee that maketh her husband ashamed?

A. Corruption to his bones, ver. 4.

Qu. How do the godly and wicked differ?

A. First, in their thoughts: the thoughts of the just are right; but the counsels of the wicked are deceitfull. Secondly, in their words: the talke of the wicked is to lye in wait for bloud; but the mouth of the righteous will deliver them, verse 6. Thirdly, in their works; the wicked worketh a deceitfull worke; but hee that soweth righteousness shall receive a sure reward

Proverbs.

ward, chap. 11. 18. Fourthly, in their end, the wicked perish, but the house of the righteous shall stand, ver. 7.

Qu. Are not many men disposed for poverty?

A. Yes.

Qu. But what is he that is poore, and liveth of his owne labour?

An. Better then hee that boasteth and lacketh bread, ver. 9.

Qu. What are the words of a perverse tongue?

A. Like the pricking of a sword.

Qu. Why?

A. Because they provoke others to anger, ver. 18.

The Doctrine of the 13. Chapter.

Question.

WHat is the chiefe use of the tongue?

A. To glorifie God.

Qu. Using it so what followes?

A. That a man shall receive much good by the fruit thereof, ver. 2.

Qu. What is one property of a sluggard?

A. To desire much, but to take paines for nothing.

Qu. How is he rewarded?

A. His soule is still empty, and he findes no reliefe, ver. 4.

Qu.

Qu. There are two sorts of men, which under the name of riches, shew themselves both dissemblers, which be they?

A. He that maketh himselfe rich, and hath nothing: and hee that maketh himselfe poore having much wealth, ver. 7.

Qu. But these qualities being referred to the goods of the minde, what is the fault of the first?

A. Vaine-glory to be proud of that hee hath not.

Qu. What is the fruit of the second?

An. Not any at all, but rather a commendable modesty, that although hee be vertuous, yet hee had rather other men should speake of it then himselfe, ver. 7.

Qu. What shall become of evill gotten goods?

A. They shall waste.

Qu. What of these that are truly gotten?

A. They shall increase, ver. 11.

Qu. When hope is deferred what doth it bring?

A. Faintnesse of heart.

Qu. But once accomplished, what is it then?

A. A tree of life, ver. 12.

Qu. What is it to be obedient?

A. It makes a man gracious.

Qu. What is it to be disobedient?

A.

Proverbs.

A. It maketh a man to be hated, ver. 15.

Qu. When we send forth a messenger, what must our care be?

A. That he be vertuous and wise.

Qu. Why?

A. Because a wicked messenger procureth much hurt to himselfe and others, but a faithfull Ambassadour is a preservation to both, ver. 17.

Qu. How shall hee be rewarded that refuseth instruction?

An. With poverty and shame.

Qu. How he that embraceth discipline?

A. He shall be honoured, verse 18.

Qu. What company ought we to keepe?

A. The wise, so we shall be wise.

Qu. What company ought we to shun?

A. The company of fooles, because with them we shall be afflicted, ver. 20.

Qu. To spare the Rod of correction towards our children when they offend, is it love?

An. No, but rather hatred.

Qu. Who loveth children then?

A. He that chastiseth them, ver. 24.

The Doctrine of the 14. Chapter.

Question.

W*hat is a wise woman in an house?*

A. A blessing to encrease.

Qu.

Qu. *But what is a foolish?*

A. A curse, to decay and ruine, ver. 10.

Qu. *What is the way that seemeth right, but the issues thereof are death?*

A. The allurements to pleasure, ve. 12. 13

Qu. *How doe we decline from God?*

A. In following the world.

Quest. *What shall our successe bee in the end?*

A. Wee shall bee made weary of our wayes, ver. 14.

Qu. *When a tale is told, must wee give credit straight?*

A. No, but consider the circumstances, ver. 15.

Qu. *Who runs into sinne without care or consideration?*

A. A foole.

Quest. *Who feareth and departeth from sinne?*

A. The Wiseman, ver. 16.

Qu. *Wherein consisteth the honour of a King?*

A. In the multitude of good subjects, ver. 28.

Qu. *Who exalteth wisdom?*

A. He that is slow to wrath.

Qu. *Who exal'th folly?*

A. He that is of a hasty mind, ver. 29.

Quest. *What doth hee that oppresseth the poore?*

An.

Proverbs.

A. Reproach God that made him.

Qu. what doth hee that sheweth mercy on the poore ?

A. Hee honoureth him that made him, ver. 31.

Qu. wherein hath a Master pleasure ?

A. In a vertuous and wise servant.

Qu. whercin is he displeased ?

A. Toward him that is vicious and lewd, ver. 35.

The Doctrine of the 15. Chapter.

Question.

W*Hat pacifieth wrath ?*

A. A soft answer.

Qu. what stirreth up anger ?

A. Froward words, ver. 1.

Qu. who speaketh right and according to knowledge ?

A. The tongue of the wise.

Qu. who babbleth and useth vain words ?

A. The mouth of the foolish, ver. 2.

Qu. From whom nothing is hid ?

A. From the eyes of the Lord, for hee beholdeth both the cvill and the good, ver. 3.

Qu. Doth his sight pierce into the depth of hell ?

An. Yes.

Qu. what learne you by that ?

An.

An. That hee much more seeth into the hearts of men, ver. 11.

Qu. When the heart is joyfull what followes?

Qu. A chearefull countenance.

Qu. When the heart is sad what ensues?

A. Heaviness of looke, ver. 13.

Qu. How live the wicked?

A. In continuall horror.

Qu. How the upright conscience?

A. At a continuall feast, ver. 15.

Qu. Are the richest men most happy?

A. No: better is a little with the feare of the Lord, then great treasure with trouble, ver. 16.

Qu. How is homely fare made sweet and delicate?

A. By love: for better is a Dinner of green herbes with love, then a stalled oxe with hatred, ver. 17.

Qu. What followeth the angry man?

A. Woe and strife.

Qu. What followes the gentle and meeke?

A. Peace and quietnesse, ver. 18.

Qu. How seemeth the way of the sloathfull?

A. As an hedge of thornes.

Qu. Why?

An. Because hee alwayes findeth some stay, and dares not goe forward.

Qu. How seemeth the way of the diligent?

An.

Proverbs.

A. Plaine and smooth, though never so rugged.

Qu. Why?

An. Because hee is dismaied at nothing,
ver. 10.

Qu. Where doe mens thoughts come to nought?

An. Where counsell is wanting.

Qu. Where doe they prosper?

A. Where much counsell is used, ver. 12.

Qu. If wee will live, what way must wee tread?

A. On high, that is, our conversation must be in heaven.

Qu. Where lies the way to death?

A. Below, that is, in living after the fashion of the world, ver. 24.

Qu. When are words most acceptable?

A. When they are spoken in due season,
ver. 23.

Qu. To whom is the Lord neere when they pray?

A. To the Godly.

Qu. To whom is he farre off?

A. To the wicked, ver. 29.

The Doctrine of the 16. Chapter.

Question.

WHo is the guide of the tongue?

A. The Lord, for without him we are

are not able to speake a good word, ver. 1.
 Quest. what is the most abuse amongst
 men?

A. Selfe-conceit.

Qu. How?

An. In that every mans wayes are cleane
 in his owne sight.

Qu. But who disprooveth them?

A. The wisdom of the Lord that tryeth
 the spirit, ver. 2.

Qu. Are all things created for the glory of
 God?

A. All things.

Qu. What, the wicked?

A. Yea, the wicked, that in their destru-
 ction he may be glorified, ver. 4.

Qu. What is a signe our sins are forgiven?

An. An upright life after repentance,
 ver. 6.

Qu. How ought a King to speake?

A. With divine lips.

Qu. How is that?

An. Hee must neither profane nor trans-
 gresse in judgement, ver. 10.

Qu. What followeth of that?

A. His throne shall be established, v. 12.

Qu. What is the wrath of a King?

A. The messenger of death.

Qu. What is his favour?

A. Life, or else a cloud of the latter raine,
 ver. 14, 15.

Proverbs.

Qu. *who is the Gentleman vsier to destruction?*

A. *Pride, ver. 18.*

Qu. *To what is understanding compared?*

A. *To a Well of life.*

Qu. *Why?*

A. *Because it overflowes with all sweetnesse of discipline, ver. 22.*

Qu. *To what are the lips of an euill man compared?*

A. *To a consuming fire.*

Qu. *And why?*

A. *Because hee destroyeth himselfe and others, ver. 27.*

Qu. *who setteth diuision among st men?*

A. *A Tale-teller, ver. 28.*

Qu. *what is vertuous old age?*

A. *A Crowne of glory, ver. 13.*

Qu. *who is the most valiant?*

A. *Not hee that vanquisheth a City, but he that bridles his owne fury, ver. 32.*

The Doctrine of the 17. Chapter.

Question.

Doe not high words become a foole?

A. *No.*

Qu. *what doth much lesse beseme a Prince?*

A. *A lying tongue.*

Qu. What is the vertue of bounty?

A. Like the vertue of a precious stone.

Qu. How is that?

A. As the one draweth the eyes of the beholder (which way soever it is turned) so doth the other the hearts of the people, ver. 8.

Qu. What is the nature of most Princes?

A. They will not be reproved.

Qu. What if they be?

A. They will bee offended with them that doe it, ver. 9.

Qu. What is a sharpe word to a good nature?

A. More then an hundred stripes to a perverse foole, ver. 10.

Qu. Is a foole in his folly to bee shunned?

A. Yea, as much as a Beare robbed of her whelpes, ver. 12.

Qu. From whom shall evill never depart?

A. From him that rewardeth evill for good, ver. 13.

Qu. May we justifie the wicked?

No.

Qu. May we condemne the just?

A. Neither.

Qu. And why so?

A. Because to doe either is abominable before the Lord, ver. 15.

Proverbs.

Qu. *What good doth a foole get by his wealth?*

A. Nothing, if hee seeke not wisdom, ver. 16.

Qu. *How is a friend knowne?*

A. By his good will at all times, ver. 17.

Qu. *When is a foole counted wise?*

A. When he holdeth his peace, ver. 18.

The Doctrine of the 18. Chapter.

Question.

Is there any defect in wisdom?

A. No, it is like deepe waters, or the well spring of a flowing river, that is never empty, ver. 4.

Qu. *How is a foole ensnared?*

A. By his owne lips, ver. 7.

Qu. *Who is the slouthfull kinne unto?*

A. To him that is a great waster, ver. 9.

Qu. *How?*

An. As the one gets nothing, so the other spends all, and both their lives end in poverty.

Qu. *What is the meanes to rise to honour?*

A. Humility, ver. 12.

Qu. *What procureth audience before high persons?*

A. Gifts, ver. 16.

Qu. *How doe the words of the rich, and poore differ?*

An.

A. The one speaketh roughly, as depending on his wealth: the other meekly, as fearing poverty, ver. 23. & ch. 10. 15.

The Doctrine of the 19. Chapter.

Question.

W*ho gathers many friends?*

A. He that is rich.

Qu. Who is destitute of comfort?

A. He that is poore.

Qu. Who shall not escape unpunished?

A. A false witness.

Qu. Who is he that shall perish?

A. A teller of lies, ver. 9.

Qu. What is it to defer anger, and passe over offences with a charitable mind?

A. Discretion in the soule, and glory to God, ver. 11.

Qu. What is the Kings wrath compared unto?

A. To the roaring of a Lion.

Qu. To what his favour?

A. To the morning dew.

Qu. From whence have we riches?

A. By inheritance from the world.

Qu. But from whence a vertuous wife?

A. From the hands of the Lord, ver. 14.

Qu. Who lendeth to the Lord?

A. Hee that hath mercy upon the poore, and he will be his recompence, ver. 17.

Proverbs.

Qu. *Who is better then a rich lyer?*

A. A poore man that is true, ver. 22.

Qu. *How are the simple and ignorant admonished?*

A. By the punishment of the scornfull, ver. 25.

The Doctrine of the 20. Chapter.

Question.

WHy must we beware of much wine?

A. Because wine-bibbers are scoffers and apt to quarrell, ver. 1.

Qu. *Is it disgrace to cease from strife?*

A. No, but an honour.

Qu. *Why?*

A. Because every foole will be meddling, ver. 3.

Qu. *Why will not the sloathfull plow?*

A. Because it is Winter.

Quest. *What shall wee therefore doe in Summer?*

A. Begge, ver. 4.

A. *What doth drowsynesse cause?*

A. Poverty.

Qu. *What doth watchfulnesse bring?*

A. Plenty of bread, ver. 13.

Qu. *How seemes the bread of deceit?*

A. Sweet at the first.

Qu. *How afterward?*

A. Like gravell in the mouth, ver. 17.

The

The Doctrine of the 21. Chapter.

Question.

W Ho is highest in authority under God?

A. The King.

Qu. Can he do all things as pleaseth him?

A. No, no other then God hath appointed.

Qu. why so?

A. Because the hearts of Princes are in the hands of the Lord, to dispose as hee seeth good.

Qu. Is not the company of a contentious woman is kesome?

A. Yes, and it is better to dwell in a corner of the house top, then with such a one in a wide Palace, ver. 9. & 10.

Qu. Who shall cry and not be heard?

A. He that stoppeth his care at the crying of the poore, ver. 13.

Qu. What is it to wander out of the way of knowledge?

An. All one as to remaine amongst the dead, ver. 16.

Qu. Which is the better, wisdom or strength?

A. Wisdom.

Qu. How prove you that?

A. Because wisdom overthroweth the confidence of the mighty, ver. 22.

Proverbs

Qu. May any thing prevaile against the decree of the Lord?

A. No, neither wisdom, understanding, nor counsell, ver. 32.

The Doctrine of the 22. Chapter.

Question.

W*Hat is the estimation of a good name?*

A. More worth then riches, ver. 1.

Qu. Why must we flye the path of the forward?

A. Because their way is full of thornes and snares, ver. 5.

Qu. When wee see a plague hang over us for our offences, what must we doe?

A. Hide our selves under the shadow of Gods mercy, by calling upon his name.

Qu. But what doe the foolish at such a time?

A. Goe on still without repentance, and are punished, ver. 3.

Qu. To make children prove veriuous old men, what shall we doe?

A. Instruct them therein in their youth, ver. 6.

Qu. Why is borrowing grievous?

A. Because the borrower is servant to the lender, ver. 7.

Qu. Who kindles strife?

A. The scorner.

Quest.

Qu. How must we quench it?

A. By casting out the scorner, ver. 16.

Qu. Whose familiarity ought Princes to use?

A. Such as are pure of heart, ver. 11.

Qu. What will the Lord doe to them that rob the poore?

A. Spoile the soules of them, as they spoile theirs, ver. 22. 23.

Qu. With whom is it dangerous to converse?

A. With the angry and furious man, ver. 24.

The Doctrine of the 23. Chapter.

Question.

AT the Table of a Ruler, what must we remember?

A. Sobriety, ver. 1, 2, 3.

Qu. What is correction to a childe?

A. Deliverance from destruction, ver. 14.

Qu. Is envie forbidden?

A. Yea, against sinners.

Qu. How?

A. Not to vexe our selves at their prosperity nor grieve in that wee are not like them, ver. 17.

Qu. Why?

A. Because they shall bee cut downe like grasse, and wither: but our hope shall

Proverbs.

continue, Psal. 37. 1.

Qu. Why must we not keepe company with drunkards and gluttons?

An. Because their lives are odious, and their end poverty, ver. 21.

Qu. What part of our body must we dedicate to wisdom?

A. Our heart, ver. 26.

Qu. Why is a whore compared to a deepe ditch?

A. Because shee devoureth the soules of many, ver. 27.

Qu. To whom is woe, sorrow, wounds, and rednesse of eyes?

A. To them that tarry long at the wine, ver. 30.

Qu. What other inconveniences follow drunkennesse?

A. Though it bee pleasant at the first, it biteth like a serpent in the end, it kindleth lust, and makes a man senselesse of wrong, ver. 22, 23, 24.

The Doctrine of the 24. Chapter?

Question.

How is warre to be enterprised?

An. Advisedly, and with counsell, ver. 6.

Qu. When is a mans courage tryed?

A. In the day of adversity, ver. 10.

Qu.

Qu. What must wee doe when we see the innocent oppressed?

A. Deliver them.

Qu. But if we doe not, are we excused to say we knew not?

A. No, for God which searcheth the heart sees the contrary, ver. 11, 12.

Qu. What danger is hee in that rejoyceth at anothers mans fall?

A. To turne the wrath of God from the other upon himselfe, ver. 17, 18.

Qu. Who is to be abhorred of the whole world?

A. Hee that saith to the wicked, thou art righteous, ver. 24.

Qu. Who is to be revered of the whole world?

A. He that boldly rebuketh the wicked, ver. 25.

Qu. In what state is the field of the sloathfull?

An. Over-grown with thornes and nettles, ver. 31.

Qu. What instruction receive wee thereby?

A. To beware of the like sin.

Qu. What are the words of the sloathfull?

A. Yet a little sleepe, a little folding of the armes: or, there is a Lion without, &c. that so hee may still cherish his lazy humor, ver. 33.

The

Proverbs.

The Doctrine of the 25. Chapter.

Question.

WHen is a Prince a meeke vessel for the Lords use?

A. When he is purged from vice, and the corruption of lewd counsaillers, ver. 5.

Qu. What are words spoken in fit place compared unto?

A. Apples of gold set in pictures of silver, ver. 11.

Qu. What is a faithfull messenger to him that sends him?

A. As cold in extremity of heat, ver. 13.

Qu. To what may wee liken him that boasteth of false liberality?

A. To clouds and wind without raine, making a great shew without any performance, ver. 14.

Qu. How must wee taste the pleasures of this world?

An. As wee would honey, moderately, lest we surfeit, ver. 16.

Qu. What is hee like unto that beareth false witness against his neighbour?

A. A hammer, a sword, or the sharpe arrow.

Qu. Why?

A. Because his words bruise and wound, ver. 18.

Qu.

Proverbs.

Qu. What is the unfaithfull like unto in the time of trouble?

An. A broken tooth, or a sliding foote, ver. 19.

Qu. To take a mans garment from him in winter, what is it like?

An. Vinegar poured upon Allome, because as the vinegar dissolveth the Allome, so doth such cruelty undoe the needy, ver. 20.

Qu. Must wee hate him, that hateth us?

A. No, but give him bread, if he be hungry, and drinke if he be thirsty, and so by noting our courtesie, his owne conscience shall reclaime him, ver. 21, 22.

Qu. What is hee like that cannot bridle his owne nature?

A. A city without walls, subject to any danger, ver. 28.

The Doctrine of the 6. Chapter.

Question.

*I*s honour unmeet for a soole?

A. Yea, as inconvenient as snow in harvest, ver. 1.

Qu. Need wee to feare the curse that is causelesse?

A. No more then the sparrow doth the fowler when she is in her flight, ver. 2.

Qu. To whom belongs a spur or a whip?

An.

Proverbs.

A. To the horse.

Qu. To whom the rod?

A. To the foole, ver. 3.

Qu. What is it to give honour to a foole?

A. Even the same as to hide a pearle among a heape of stones, ver. 8.

Qu. Of whom is there lesse hope then of a foole?

A. Of him that is wise in his owne conceit, ver. 12.

Qu. What is it to meddle in a braule?

A. As much as to take a curst dogge by the eares, ver. 17.

Qu. What doth the deceitful man in his rage?

A. Mischiefe, and saith it is a jest, like him that is mad, throwing fire-brands abroad, and must be borne withall, because he is mad, ver. 18, 19.

The Doctrine of the 27. Chapter.

Question.

OF whom must we be praised?

A. Not of our selves but of others, ver. 2.

Qu. What is anger?

A. Cruell.

Qu. What is envie?

A. Not to be stood against, ver. 4.

Qu. Why may we not boast of to mo. now?

Ans.

A. Because wee know not what the successe of the day will be, ver. 5.

Qu. What are the wounds of a lover?

A. Faithfull.

Qu. What are the kisses of an enemy?

A. Dangerous.

Qu. Who despiseth delicate meates?

A. He that is full.

Qu. Who thinketh bitter things sweet?

A. The hungry soule, ver. 7.

Q. Is the hearty counsell of a friend pleasant?

A. Yes, as an oyntment of perfume, so doth it rejoyce the heart, ver. 9.

Qu. In time of extremity what must wee cleave to?

A. Rather a Neighbour neere hand, then a brother farre off, ver. 10.

Qu. Can a contentious woman bee concealed?

A. No more then the wind, ver. 16.

Qu. Ought not hee that attendeth to bee recompenced?

A. Yes, as hee that keepeth the Fig-tree shall eat the fruit thereof.

Qu. May the eyes of man be satisfied?

An. No more then the grave, which is never full.

Qu. May a foole be separated from his folly?

An. No, not if you bray him in a mortar with a pestle, ver. 22.

Qu

Proverbs.

Qu. What is the duty of a Pastor?

A. To know the estate of his flocke, and to be watchfull over them, ver. 23.

The Doctrine of the 28. Chapter.

Question.

W*hat is the terrour of a guilty conscience?*

A. To flye though no man pursue.

Qu. What is the security of Innocency?

A. To be confident as a Lion, ver. 1.

Qu. What causeth the change of many Princes?

A. The transgression of the land, ver. 2.

Qu. For whom doth the usurer gather his wealth?

An. Not for himselfe, but for some other that will use it better.

Qu. Whoshall obtaine mercy?

A. He that confesseth his sins.

Qu. Who not?

A. He that hideth his offences, ver. 13.

Qu. Is it good to see a wicked ruler over the people?

A. No, for hee will behave himselfe like a roaring Lion, or hungry Bear, ver. 15.

Qu. Shall goods ill gotten prosper?

A. No, they shall vanish, ver. 20. & chap. 20. 21.

Qu. Shall a man that rebuketh finde favour with the wicked?

An.

A. Yes, in the end, more then hee that flatters him, ver. 23.

Qu. What is hee that robbeth father or mother?

A. Beside a thiefe, a destroyer, ver. 24.

The Doctrine of the 29 Chapter.

Question.

W*hat is it to stand against correction?*

An. Obstinacy, a disease incurable, ver. 1.

Qu. What comes by the authority of the righteous?

A. Joy and comfort.

Qu. What when the wicked rule?

A. Sorrow and sighing, ver. 2.

Qu. How is a kingdome preserved?

A. When the Magistrates are just.

Qu. How is it brought to ruine?

A. When the Magistrates take bribes,

ver. 4.

Qu. What is the end of flattery?

A. Deceit, ver. 5.

Qu. How is the foole knowne?

A. By his lavish speech, he poureth forth his minde at once.

Qu. How is a wiseman knowne?

A. By his taciturnity, he will not speake but upon occasion, ver. 11.

Qu. How doth wickednesse increase?

An.

A. With the number of them that commit wickednesse, ver. 16.

Qu. What doth too much lenity?

An. Make a servant presume to bee as a sonne, ver. 23.

The Doctrine of the 30. Chapter.

Question.

What is the danger that poverty may fall into?

A. Theft.

Qu. What is the danger that wealth may fall into?

A. Forgetfulness of God.

Qu. What kind of life must we pray for?

A. A competency, neither too much, nor too little, ver. 8, 9.

Qu. What kinde of people are those whose teeth are as swords, and whose jaws are knives to eat up the poor?

A. Usurers and Extortioners, ver. 14.

Qu. Which be the foure things that are never satisfied?

An. The grave, the barren wombe, the earth for water, and the fire for fuel, y. 16.

Qu. What are the three things that are hid, and the fourth that cannot be knowne?

A. The way of an Eagle in the aire, the path of a Serpent over a rocke, the course of a shippe in the Sea, and the haunt of a man.

man with a maid, ver. 19.

Qu. *What are the foure things that commonly abuse the estate whereunto they are called?*

An. A servant put in authority, a foole at a banquet, a hatefull woman married, and a handmaid the heire to her mistris, ver. 23.

Qu. *Which are the foure small creatures that give checks to men for wisdom?*

An. The Pismire that prepareth meate in summer against winter: the Cony, that builds her house in the rocke: the Grasshopper, that observeth order, yet hath no Ruler: and the Spider, that takes hold in Kings Palaces, ver. 25, 26, 27, 28.

The Doctrine of the 31. Chapter.

Question.

What learne you in this chapter?

A. To be chaste and temperate.

Qu. *Chaste as how?*

A. In these words, Give not thy strength to women.

Qu. *Temperate as how?*

A. To refraine from drinking of wine, ver. 4.

Qu. *What learne you else?*

A. How to know a vertuous woman.

Qu. *How is a vertuous woman knowne?*

An.

Ecclesiastes.

A. By her painfulnesse : shee seeketh wooll and flaxe, and labours cheerfully, ver. 13. By her watchfulnesse : shee will rise while it is yet night, ver. 15. By her providence : with the fruit of her hand shee planteth a vineyard, ver. 16. By her charity : shee stretcheth out her hand to the poore, ver. 20. and by her faith : in the latter day shee shall rejoyce, &c. ver. 25.

The end of Proverbs.

ECCLESIASTES, or the PREACHER.

Question.

W *How wrote this booke ?*

A. Solomon.

Qu. *Why is it called by the name of a Preacher ?*

A. Because Solomon by way of exhortation, labours to instruct all men how to hate the vanities of the world, and to affect nothing but heavenly blessednesse.

The Doctrine of the 1. Chapter.

Question.

W *Hat are the pleasures of this life ?*

A. Vanity of vanities, ver. 2.

Qu. *Is there any thing under heaven that
a man*

man may say hath not beene before?

A. Nothing, ver. 10.

Qu. Is wisdom likewise vaine?

A. Yes, and vexation of spirit, ver. 17.

The Doctrine of the 2. Chapter.

Question.

WHerein then consisteth happinesse, in mirth and joy?

A. No, ver. 2.

Qu. In banquetting?

A. No, ver. 3.

Qu. In sumptuous buildings?

A. No, ver. 4.

Qu. In gold and silver?

A. No, ver. 6.

Qu. In multitude of servants?

A. No, ver. 7.

Qu. In authority?

A. No, ver. 8.

Qu. What is the reason?

A. Because they are all transitory, and leave behinde them vexation of spirit, ver. 11.

Qu. Wherein is the foole and wiseman alike?

A. in death, ver. 16.

Qu. What are the dayes of man?

A. Travaile and sorrow, ver. 23.

The

The Doctrine of the 3. Chapter.

Question.

What is here set downe?
A. The mutability of time.

Qu. what learne we by that?

An. First, that nothing in this world is permanent: Secondly, not to be grieved if we have not all things at once, nor enjoy them so long as we would, from ver. 1. to the 8.

Qu. why can wee have nothing but by painfull travell?

A. Because thereby the Lord doth humble us, ver. 10.

Qu. Are the conditions of men and beasts alike?

A. Yes, touching the death of their bodies, ver. 19.

Qu. How doe they differ?

A. The one is partaker of reason, the other is governed by sense: the one perisheth body and soule, the other liveth eternally.

Qu. How, both in body and soule?

A. After the resurrection of the flesh.

The Doctrine of the 4. Chapter.

Question.

How doth hee further prove vexation of
spirit?
A.

An. In that the innocent are still oppressed, and no man comforteth them, ver. 1.

Qu. How is the poore man preserved before the King?

A. By wisdom, ver. 13.

Qu. What is the bond of friendship?

A. Society.

Qu. What is the benefit of society?

Ab. Mutuall comfort and helpe, one man of another, ver. 10, 11, 12.

The Doctrine of the 5. Chapter.

Question.

In speaking to God what must we avoid?

A. Temerity and multitude of words.

Qu. Who doth see the oppression of the poore?

A. The Lord.

Qu. Who shall redresse them?

A. He that sees them, ver. 7.

Qu. What learne we by this?

A. Not to be astonished at the malice of the world, since our Revenger lives.

Qu. How is the desire of the covetous?

A. Insatiable, ver. 9.

Qu. For what is the night appointed?

A. For rest to all creatures.

Qu. How rests the covetous man?

A. Unquietly.

Qu.

Ecclesiastes.

Qu. How rests the poore labourer?

A. His sleep is sweet unto him, ver. 11.

The Doctrine of the 6. Chapter.

Question.

H*ow is the rich man miserable?*

A. In that God hath given him much treasure and wealth, and hee wanteth the power to enjoy it, ver. 2.

Qu. How commeth that to passe?

A. Either by parsimony, losse, or sudden death.

The Doctrine of the 7. Chapter.

Question.

W*hy is the day of death better then the day of birth?*

An. Because our birth is the entrance to sorrow and affliction: and our death the gate to joy and happinesse, ver. 3.

Qu. Why is it better to goe into the house of mourning, then into the house of laughter?

A. Because in the house of mourning we shall behold the judgement of God, and thereby learne to amend our lives, ver. 4.

Qu. Why is it better to heare the rebuke of a wiseman, then the song of a foole?

A. Because the one is instruction, the other

other losse of time.

Qu What is the perverseness of the world?

A. That the just sometime perish, and the wicked man continueth long in his malice, ver^s. 17.

Qu When wee are admonished to leave wickednesse, what must we doe?

A. Come at the first call.

Chapter 8.

Question.

Whom doth a Tyrant hurt?

A. Himselfe as well as others, ver. 9.

Q Doth God punish sinners?

A. Yes.

Qu Wherefore?

A. For their tryall, and to their greatest comfort, ver^s. 12. 13. 14.

Chapter 9.

Question.

*Do*e prosperity and adversity teach us whom God loveth, and whom he hateth?

A. No.

Qu Why?

A. Because they happen indifferently to the righteous & unrighteous, v. 2.

Qu What is the difference then?

H

Ans

Ecclesiastes.

A. The righteous are assured of Gods favour by faith, so are not the other.

Qu. What is the opinion of Epicures?

A. They had rather to be abject and live, than honourable and dye, which is meant by the live dogge, and dead Lyon, ver. 4.

Qu. Why were they of that opinion?

A. Because after this life they thought there was no other being.

Qu. How doth the world deceive her favorites?

A. By making them thinke they are blessed of God, when they have wealth and good successe in this life.

Qu. What are the blessings of God.

A. Yes, to them that use them to his glory, and the benefit of the poore, otherwise not.

Chapter 10.

Question.

How are the deeds of the wise.

A. Discreet,

Qu. How are the deeds of the foole?

A. Rash and absurd, ver. 4.

Qu. What vanity doth Salomon else note in this Chapter?

An. That the worthy are displaced, and the unworthy advanced, ver. 6. 7.

Tha

That the land is miserable, whose Prince wanteth wisdom, and whose Nobles are given to their own lusts and pleasure, ver 16.

Qu. *What treason doth God condemne in a subiect against his Prince?*

A. Not only treason in act, but treason in thought, ver. 20.

Chapter 11.

Question

TO whom must the rich be liberal?

A. To the poore.

Qu. *When?*

A. In this life, because after death there is no further power.

Qu. *How must they be liberal?*

A. In dispersing their almes to many.

Q. *By what example are we taught to be charitable?*

A. By the cloud, that poureth raine: by the sea, that casteth up her increase: by the earth that yeeldeth variety of fruits: by the sunne, that casteth out his beams from East to West: all which are not thus serviceable and gracious for themselves, but for the benefit of others.

Q. *How shall the charitable man be rewarded?*

A. With plenty on earth, and treasure in heaven.

Ecclesiastes.

Qu. If vanity bee forbidden, why doth Salomon in the 9. ver. of this chap. counsell us to follow the lusts of our owne hearts?

A. He doth it in derision, as if he should say) Goe to you worldlings, glut yourselves with all manner of vanity, but remember one day you shall come to judgement for all, ver. 9.

Chapter. 12.

Question.

TO whom must we dedicate our youth?

An. To the Lord.

Q. Why?

A. Because in age we shall be more unapt, ver. 1.

Qu. How shall wee bee more unapt?

A. By reason of the weaknesse of the body, which is set downe in the 3. 4. 5. 6. and 7. verses.

Qu. Whither returns the soule in death?

A. To him that gave it, ver. 7.

The end of Ecclesiastes.

The Song of SALOMON.

Chapter 1.

Question.

WHat is contained in the Song of Salomon?

Ans.

A. A lively description of the mutuall love betwene Christ and his Church, under the names of Bride & Bridegroom.

Qu. *What is understood by the Church?*

A. Every faithfull soule.

Qu. *To what doth the faithfull soule compare her Bridegroom Christ Jesus, in this first Chapter?*

A. To the savour of a sweet ointment because of his gracious benefits towards his, ver. 2. To the Chariots of Pharaoh, because of his power and strength, ver. 8. To a bundle of myrrhe, because of his holinesse, v. 12. To the grapes of Engedi, for his saving health, ver. 3.

Qu. *Can the soule approach neere unto Christ upon her owne accord?*

A. No, not except she be drawne, that is, incited by his holy Spirit, ver. 3.

Chapter 2.

Question.

Where doth the Church desire to rest?

A. Under the shadow of Christ, comparing him to a tree, ver. 3.

Qu. *To what doth Christ compare his Church?*

A. To a rose and a lilly amongst thornes.

Qu. *Why?*

A. First, for her beauty and pleasure :

H 3

See

The Song of Salomon.

Secondly, for her excellency, above all other things, in that all other things in respect of her are but as thornes, ver. 2.

Qu How doth shee figure the coming of Christ?

A. Under the name of a Roe, or young Hart, looking through the grates of a window.

Qu What is understood by that?

An. The divinity of Christ, shining through his humanity, ver. 9.

Qu Cannot he then be perfectly knowne in this life?

A. No, no more then hee that stands behinde a grate can be wholly or perfectly seeme to our bodily eyes.

Qu. What did Christ after he came?

A. Called to his beloved the Church, ver. 10.

Qu Did shee appeare at his calling?

An. No, she hid her selfe in the holes of the Rocks, ver. 14.

Q. Why did shee so?

A. Because of her finnes.

Qu How did hee comfort her?

A. By telling her the Winter was past, that is, sinne was killed: and the cheerefull Spring appeared, that is grace and salvation was come, ver. 11 & 12.

Qu. What is the Church compared unto?

A. A dove.

Qu.

Qu Why?

A Because of her meeknesse, ver. 14.

Qu. What are the enemies of the Church compared unto?

A To Foxes.

Qu Why?

A Because of their malice and craft,
ver 15.

Chapter 3.

Question.

What is the desire of the Church?

A To bee joyned inseparably with
Christ, ver. 4.

*Qu. How doth shee thinke to satisfie her
desire.*

A By seeking after him.

Qu When?

An. At all times, and in all places: but
especially in the time of trouble and per-
secution, ver. 11.

Qu. Will he heare her?

A. Yes, and deliver her, making her
rise out of the Wildernesse of affliction
like a pillar of smoake perfumed with
myrrhe and incense.

Qu. How is that?

An. Triumphantly.

Q. What will he then doe?

A. Shew her his place of rest, the guard

The Song of Salomon.

Set to attend it, and his crowne of glory,
ver. 7. 11.

Qu. What be those?

A First, quiet of conscience: secondly,
protection of Angels: thirdly, eternall
happinesse.

Chapter 4.

Question.

What doth Christ in this Chapter?

A Set forth the beauty of his spouse.

Qu. How?

A. By comparing her to divers precious
and pleasant things.

Qu. To what doth he compare her eyes?

A. To a paire of doves eyes, ver. 1.

Q. To what her haire?

A. To a flocke of goats looking down
Gilead, ver. 1.

Qu. To what her teech?

A. To the flocke of sheepe new washt,
ver. 2.

Q. To what her lips?

A. To a thred of scarlet, or the drop-
ping of the honey-combe, ver. 3. 11.

Q. To what her necke?

A. To the tower of David, ver. 4.

Q. To what her breasts?

A. To two young Roes, feeding a-
mongst lillies, ver. 5.

Qu.

Qu To what her love?

A. To the pleasure of wine, or the savour of sweet spices, ver. 10.

Qu. To what her whole body?

A. To a garden planted with Pomegranates, Spikenard, Calamus, Cinnamon, Myrrhe, Aloes, and all other chiefe Spices, ver. 12. 13. 14.

Qu. The Church or the scule of the faith full being compared to a garden, what doth shee?

A. Call upon her Bridegroom (Christ Iesus, to be unto her a fountaine of living water, and to breathe upon her with the breath of his holy spirit, that shee may fructifie.

Qu. In what?

A. In loue and true obedience.

Qu. Why is the Church of Christ compared unto these earthly perfections?

An. Becaule of our weake capacity that by these visible beauties, we may in some measure apprehend the invisible glory of Christ and his Elect.

Chapter 5,

Question.

What doth Christ in this 5. chapter?

An. Call the faithfull to a banquet of Spices, hony, milke, and wine.

45.

Qu.

82 *The Song of Salomon.*

Qu. What is signified thereby?

An. His bounty in heaping his graces upon the faithfull, ver. 1.

Q. Are we ready to come when he calls?

A. No, sleepe, that is, the cares of this world detain us, ver. 2.

Qu. Doth he then straight forsake us?

A. No, he stands without, calling still till his locks be wet with the dew of the night.

Qu. What understand you by that?

An. The long patience of the Lord towards sinners, ver. 2.

Qu. But if we abuse this patience, what shall befall us?

A. Wee shall seeke the Lord, and hee will not be found, ver. 6.

Qu. In his absence what successe have wee?

A. Wee fall into the hands of cruell watchmen.

Qu. Who be they?

A. False Teachers.

Qu. How doe they handle us?

A. Wound our consciences with their traditions, ver. 7.

Qu. What markes doth the Church deliver of Christ to finde him out?

A. Shee saith his head is of gold, ver. 11. His eyes are like doves eyes, ver. 12. His cheeks are as beds of Spices, and sweet flowers.

flowers, ver. 13. His lippes like Lillies dropping with Myrrhe, ver. 13. His hands as rings of gold, set with the Chrysolite, ver. 14. His belly Ivory covered with Saphirs, ver. 14. His legs as pillars of marble set upon sockets of gold, ver. 15. His countenance as Libanon, ver. 15. His mouth as sweet things, ver. 16.

Q. What is signified by these comparisons?

A. The infinite gifts and graces which the presence of Christ brings to the faithful.

Chapter 6.

Question.

How is the Church assured of the love of Christ?

A. By his words.

Qu. What are they.

A. I am my beloveds, and my beloved is mine, ver. 2.

Qu. How many Churches be there.

A. But one true Church, as there is but one Christ the head thereof.

Q. How ought that Church to be affected.

A. Chastly, and without pollution.

Qu. How is her aspect?

A. Fresh as the morning, faire as the Moone, cleare as the Sunne, and terrible as an army with Banners, ver. 9.

Chap.

The Song of Salomon.

Chapter 7.

Question.

How many are the speciall vertues of the Church?

A. Faith and good workes.

Qu. How are they exprest unto us?

A. By the similitude of the Palme tree, ver. 7.

Qu. What are the properties of the palme tree?

A. The leaves are alwayes greene, and the fruit continuall,

Q Apply it?

An. As the tree is alwayes greene and full of fruit, so ought our faith to bee flourishing, and our good deeds without ceasing.

Chapter 8.

Question.

Of whom will the Church be taught?

A. Of Christ alone, ver. 2.

Qu. By whom is she upheld?

A. By the strength of his hands, ver. 3.

Q In what sort doth she desire Christ to manifest his loue toward her?

A. By setting her as a seale upon his heart, and a signet upon his arme, ver. 6.

Qu.

Qu. What is his loue?

A. burning zeale not to be quencht,
ver. 7.

Q. How is his jealousie?

A. Cruell, like the grave, ver. 6.

Qu. Where is the dwelling of Christ?

An. In his Church.

Qu. How must it bee fortified with his
presence?

A. With a wall and a doore.

Q. What is understood by these two
things?

A. Fidelity and constancy.

The Propoesie of I S A I A H.

Question.

How was Isaiah descended?

A. From the linage of Kings.

Q. Who was his Father?

A. Amoz, brother to Azariah King of
Judah.

Qu. How long did he prophesie?

A. Threescore and foure yeares, from
the time of Uziah to the raigne of
Manasseh.

Qu. Who put him to death?

A. Manasseh.

Qu. Vpon how many points doth the
doctrine of the Prophets consist?

A. Vpon three.

Quest.

Isaiah.

Qu. Which be they.

A. Instruction, reprehension, and consolation.

Q. Instruction how?

A. To teach them to know their sins.

Q. Reprehension how?

A. To rebuke them for sinne.

Q. Consolation how?

A. To comfort them upon their repentance.

Chapter 1.

Question.

What was the first sin Isaiah reprov'd?

A. The ingratitude of the Israelites.

Q. Wherein stood their ingratitude?

A. In forsaking their God that had nursed and brought them up.

Qu. How did he shew them their ingratitude?

A. By the example of brute beasts: The ox and the asse know their Masters crib, but Israel forgets his God, ver. 3.

Qu. What was the second sin Isaiah reprov'd?

A. Obstinacy or stubbornness of heart.

Q. How were the Israelites obstinate?

A. In that being plagued, they continued still in their wickednesse, ver 5.

Qu. What is threatned to such kind of people?

An.

An Desolation to their land, and destruction to themselves, ver. 7. 8.

Qu. What is the third sinne Isaiah re-
proved?

An. Hypocrisie?

Qu. Wherein were they Hypocrites?

A. In thinking to please God with their multitude of sacrifices, notwithstanding they had neither faith, nor repentance.

Qu. To pray then, or to doe any other service to God without faith and repentance how is that accepted?

A. The Lord turnes away his face hates it, and thinkes it abhominable, ver. 13. 14. 15.

Qu. But if wee come with a pure heart, how will hee deale with us?

An. Though our finnes were as redde as Crimson, he will make them as white as snow, ver. 18.

Q. What was the fourth sinne Isaiah re-
proved?

A. Extortion: their hands were full of blood: their Princes maintained theeves and delighted in bribes: nor was the widow or Fatherlesse regarded.

Qu. How did God account of them for those offences?

An. As his enemies, ver. 24.

Q. How did he threaten to punish them?

Ans.

A. By powring out his vengeance upon them.

Qu. After what manner?

A. In burning out the drosse of their wickednesse by the fire of affliction, ver. 25.

Chapters 2. 3. 4.

Question.

*I*N all the threatenings which God pronounceth against the world for sin, what is still remembered?

A. The mercy of his covenant, that his Church should still be preserved & planted.

Qu. Where?

A. In Ierusalem, first, & after through the whole world ver. 2.

Qu. What learne you by that?

A. That the gentile as well as the Jew shall bee made partaker of the reconciliation between God and man, by the coming of Iesus Christ.

Qu. What was the first sin Iſaiah reproved?

A. Haughtinesse of minde.

Q. How was it punished?

A. By being brought low, chap. 2. 12.

Qu. What was the sixt sinne Iſaiah reproved?

An.

A. Mens confidence in their riches.

Q. How was it punished?

A. They were made poore, ch. 2. 19.

Q. Where rests the spoyle of the poore?

A. In the hands of the covetous, c. 3. 14

Qu. What was the seventh sinne Isaiah reproved?

A. The pride of women.

Qu. Wherein did their pride consist?

A. In their lookes, in their gate, and in their cloathing.

Qu. How were their lookes?

A. Haughty.

Qu. How was their gate?

A. Mincing, and they made a tinckling with their feet, chap. 3. 1.

Q. How was their attire?

A. Too costly and effeminate, using perfumes, bracelets, eare-rings, curlings, and such like more than was needfull.

Q. How did God punish them?

A. Hee turned their sweet odours into stinkes, their neat array into sack-cloth and rags, their pride of haire into baldnesse, and their beauty into burning, chap.

3. 24

Q. Doubt God hold the husbands of such women excused?

A. No, he lets them fall by the sword, takes away the wise and the strong from amongst them, and sets fooles and effeminate,

Isaiah.

nate persons to rule the land, ch. 3. 24.

Chapter 5. to 7.

Question.

What doth Isaiah compare the house of Israel unto?

A. To a vineyard,

Qu. Who planted it?

A. God

Qu. With what?

A. With the best plants.

Qu. What fruit brought it forth?

A. Wilde grapes.

Qu. What did the Lord to it then?

A. He puld downe the hedge, and laid it waste, ch 5. 1. 2. 3.

Qu. Apply this to the present time.

A. England may bee said to bee the vineyard of the Lord, the inhabitants his vine, which hee hath a long time cherished and defended; but if hee finde wee bring forth wilde grapes for good grapes, deeds of corruption for deeds of sanctity: he will suffer us to bee trodden downe and destroyed.

Qu. Against how many sorts of men doth Isaiah pronounce a woe in this Chapter?

A. Against foure.

Qu. Which are the first?

A.

A. Extortioners, Woe unto them that
joyne house to house, and land to land,
chap. 5. 8.

Qu. Which are the second?

A. Drunkards, Woe unto them that
rise early to drinke wine, and to them that
continue untill night, chap. 5. 11.

Qu. Which are the third?

A. Inticers to vanity, Woe unto them
that draw iniquity with cords of vanity,
and sin as with cart-ropes, chap. 5. 15.

Qu. Which are the fourth?

A. Perverters of truth, Woe bee unto
them that speake good for evill, and evill
for good, which put darknesse for light,
and light for darknesse, ch. 5. 20.

Qu. Which are the fifth?

A. Contemners of governement, Woe
unto them that are wise in their owne
conceit, chap. 5. 21.

Qu. How shall it be with those men?

A. Their root shall be as rottennesse,
and their bud as dust.

Qu. What else?

A. The Lord will make a signe to a
strange nation, that shall come suddenly
upon them; and destroy them, ch. 5. 26.

Chap.

Isaiah.

Chapter 7. to 30.

Question.

Did Isaiah prophesie of Christ.

An. Yes.

Qu. How?

A. That hee should bee borne of a Virgin, and be a stumbling block to many of the Iewes, ch. 7. 14.

Q. What should his name be?

A. Immanuel.

Q. What doth that signifie?

A. God with us: which name can agree with none but Christ, because hee was both God and man, ch. 7. 14.

Q. Why did God send Christ the Messias?

A. First in regard of his promise, Gen. 3. 15. Secondly, in regard of his zeale, chap. 9. 7.

Q. Whom did God make his instruments for punishing the Israelites?

A. The Assyrians and Egyptians.

Q. How did they use their authority?

A. To their own glory.

Qu. What was their reward?

A. Hee was to them a fire, and consumed them, and to his repentant people a light to comfort them, chap. 10. 13. 17.

Qu. Who was their light?

An.

A. Christ the perpetuall Peace-maker,
chap. 1 . 6 . 7 . 8 .

Qu. *Whom was the fire that destroyed the Assyrians?*

An. The Medes and Persians, ch. 13 . 17

Qu. *How did Christ punish the Israelites?*

A. As his children, to chastise them
chap. 14 . 1 .

Qu. *How the Assyrians and others?*

An. As his enemies, quite to destroy,
them, chap, 13, : 9 .

Qu. *Against how many Kingdomes did Isaiah prophesie?*

A. Against eight.

Qu. *Which be they?*

A. The Kingdome of the Egyptians,
chap. 19 . The Kingdome of the Caldeans
ch. 21 . The Kingdomes of Tyre and Si-
don, The Kingdome of the Assyrians, ch.
10 . 16 . The Kingdome of the Israelites ch.
22 . The Kingdome of the Arabians, ch.
21 . And the Kingdome of the divel, ch. 27 .

Qu. *In which of these Kingdomes did God still reserve a small number to himselfe*

A. In the Kingdome of the Hebrewes.

Qu. *Were the people soon instructed in the word of God?*

A. No, but with much adoe, and of-
ten repeating, precept upon precept, and
line

Isaiah.

line upon line. chap. 28. 13.

Qu. What was the reason?

A. Their corruption of life, and slacknesse to all goodnesse, chap. 28. 7.

Q. How were they corrupt in life?

A. By professing God with their lips, & denying him in their heart, ch. 12. 13.

Qu. What was the punishment assigned unto them for that?

An. Their Prophets were blind and could not direct, and they had their eyes shut up, that they could not see what was good for themselves.

Quest. What is the doctrine we learne thereby?

A. That the Preacher can neither teach nor the hearer understand, except God open the mouth of the one, and prepare the heart of the other.

Qu. How doth God punish sinners in this life?

A. With the bread of adversity, and the water of affliction, ch. 30. 20.

Quest. But if they repent, how be they rewarded?

A. With great plenty.

Qu. What is the punishment of the wicked after this life?

A. The torments of hell.

Qu. Is there any mention of hell in the booke of Isaiah?

An.

An. Yes.

Qu. Where?

An. In chap 30. 33.

Qu. Repeat the description?

A. Tophet is prepared of old, even for the King, it is deepe and large, the burning thereof is fire and much wood, the breath of the Lord, like a river of brimstone doth kindle it.

Chapter 31. to 45.

Question.

When we trust in the Lord, how doth he defend us?

A. As the Lyon doth his prey. ch. 31. 5

Qu. But if wee forsake him, and seeke helpe of others, what shall become of us?

A. Both the helper and the helped shall perish, chap. 34. 3.

Quest. What shall their habitation be made.

An. A hold for Dragons, and a court of Ostriches, ch. 34. 13.

Q. What shall it yeeld?

A. Thornes, nettles, and thistles.

Q. But what shall be the habitation of such as depend upon Christ?

A. Flourishing and full of joy, there shall neither Lyon, nor noysome Beast come neere it, chap. 32. 2. 3. The weak shall

Isaiah.

shall be made strong, ch. 35. 4. The blind shall see, the deafe shall heare, chap 35. 5. The lame shall leape, the dumbe shall speake, chap 35. 9.

Qu. Who doth Isaiah prophesie should prepare the way of Christ?

A. Iohn Baptist, chap 40.

Qu. Where should he proclaim his message?

A. In the wilderness.

Qu. What should his direction be?

A. To have lets removed, c 40. 4.

Qu. May the essence of God be comprehended under any form?

A. No, no more than waters can be held in a mans fist, heaven measured with a span, the dust of the earth numbred, or the mountaines weighed, ch. 4. 12.

Qu. What is the earth in his sight?

An. As a little dust.

Qu. What is the nations of the earth?

An. As a drop of water, or as grasshoppers, chap 40. 15. 21.

Qu. But what are they whom the Lord exalteth?

An. As a threshing Instrument, able to bruise mountaines to powder, or as a whirle-wind, to scatter hills like chaffe ch. 41. 15. 16.

Qu. How doth Isaiah teach the people to abhorre idolatry?

An.

An. By describing unto them the power of God, and the weakenesse of Idols, ch.

41.22,23.

Qu. *Declare the difference?*

A. God is a living essence:

Idols a dead mettall.

God is without beginning:

Idols are made with mens hands.

God can doe all things:

Idols nothing.

God knoweth all things:

Idols nothing.

Qu. *what comfort have the faithfull in distresse?*

A. To thinke they have a God that is able, willing, and promised to deliver them, chap.43.

Chapter 45. 20 55.

Question.

Br *whom did God promise deliverance to his people from the captivity of Babylon?*

A. By Cyrus King of Persia.

Qu. *What was Cyrus?*

A. An Heathen Prince.

Qu. *Did he not know God?*

A. Yes by a certain particular knowledge of his power, but not to worship him aright, chap.65.1,4.

Qu. *How many yeares did Isaiah prophesie of this deliverance before it came to passe?*

I

44.

Isaiah.

A. An hundred yeares.

Qu. Why did God chuse a heathen Prince to deliver his people?

An. The more to expresse his love and power : for the unlikelier the meanes was, the greater cause had the Israelites to glorifie him.

Qu. Were not the Babylonians Gods instruments for the punishing of his people?

A. Yes.

Qu. Why then is he so much offended with them for doing it?

A. Because in executing his judgements they shewed no mercy, and waxed proud by his victory, ch. 47. 6, 7.

Quest, What is the cause of Israels captivity?

A. Their transgression.

Qu. What is the cause of their deliverance?

A. The Covenant of Gods mercy, ch. 50. 1.

Qu. Of what continuance is Gods mercy?

A. For ever : the heavens shall vanish like smoake, and the earth wax old like a garment, but the salvation of the Lord shall not be abolished, ch. 51. 6.

Qu. Of what continuance are his judgements?

A. But for a time : Can a woman forget the child of her wombe ; If she could

ye

yet the Lord shall not forget his, ch 40. 15.
& ch. 51, 22. & ch. 54. 8.

Qu. To whom then must the afflicted fly?

A. To God.

Qu. How will he establish them?

A. In glory: their foundation shall bee of precious Stones, Chapter 54. 11. In peace: they shall bee farre from oppressi-
on, chap. 54. 14. In strength: whosoever shall gather himselfe against them, shall fall, ch. 54. 15.

Chapter 55. to 65.

Question.

For what doth God offer these blessings un-
to us?

A. Neither for gold nor silver, and freely, as the Prophet saith: Come, buy water, wine and milke, without silver, and without mony, chap 55. 1.

Qu. What is meant by water, wine, and milke?

A. All things necessary to a spirituall life, as they are necessary to this corporall life.

Qu. What is the recompence God requirith?

A. Obedience, to execute justice, the benefit whereof returns unto man, chap. 56. 1.

Isaiah.

Qu. How are our vertues acceptable?

A. If they be without hypocrisie.

Qu. How doe hypocrites faile?

A. In punishing the body, and putting on sackcloth, notwithstanding that their hearts are full of malice, ch. 58. 4, 5.

Qu. How doth the faithfull fast?

A. In breaking the bonds of wickednesse in feeding the hungry, in visiting the captive, and clothing the naked, ch. 58. 4, 5.

Qu. What brings us to the knowledge of these things?

A. The preaching of the Word.

Qu. What kinde of men must Preachers be?

A. In voice Trumpets: in care watchmen, to cry aloud, and continually, chap. 58. 1. & chap. 62. 6.

Chapter 65. & 66.

Question.

B*Ecause the Jewes had such Preachers amongst them continually, and yet fell from the Lord, what was their punishment?*

A. They were rejected, ch. 65. 13.

Qu. Who were chosen in their stead?

A. The Gentiles, ch. 65. 1.

Qu. What are they?

A. All nations but the Jewes.

Qu. Doth his mercy extend to all?

A.

A. Yea, and his Majesty beyond all.

Qu. How doe you prove that?

An. Because when the Jewes would have built him an house, hee forbad them, chap. 66. 1.

Qu. What was the reason?

A. Hee filleth heaven and earth with his glory, and therefore cannot be included in a temple of stone.

J E R E M Y.

Chapter 1. to 10.

Question.

W Here was Jeremy borne?

A. In Anathoth, a City within three miles of Jerusalem.

Qu. Whose Son was hee?

A. The Son of Hilkiab?

Qu. When began he to prophesie?

A. In the thirteenth yeare of Josiah King of Judah.

Qu. How long did hee prophesie?

A. Till the captivity in Babylon, and somewhat after.

Qu. How many yeares was that?

A. About forty yeares.

Quest. When was hee sanctified to his office?

An. Even from his Mothers wombe, ch. 1. 5.

I 3

Qu.

Jeremy.

Qu. *What did he after he was called?*

A. Proclaime the will of him that sent him, without feare, ch. i. 17.

Qu. *What doe we learne threby?*

A. Ministers must not intrude themselves into the Church, before they are called: and when they are called, they must fore-flow no time, nor be dismayed for any danger.

Quest. *What is the first sinne Jeremy reproved?*

A. Idolatry.

Qu. *In what words?*

An. My people have forsaken mee the fountaine of living waters, to digge them pits, yea broken pits, that can hold no water, chap. 2. 13.

Quest. *After this sinne what is required of us?*

A. Repentance.

Qu. *Upon repentance what is promised?*

A. Mercy, chap. 3. 12.

Qu. *In their repentance what did they?*

A. Turne to the Lord.

Qu. *How ought wee to turne unto the Lord?*

A. With our whole hearts.

Qu. *If wee doe not so, what doe wee incurre?*

A. His wrath for counterfeiting.

Qu. *What is Gods wrath like?*

An.

A. A consuming fire, chap. 4. 4.

Qu. *What is his mercy like?*

A. The waters of Siloah.

Qu. *Wherein did God shew his justice upon Israel?*

A. In delivering them into the hands of their enemies.

Qu. *Wherein his mercy?*

A. In saving some (for, saith hee, I will not make a full end of you) to continue his Church, ch. 5. 18.

Qu. *Were the people so full of wickednesse that the Lord was so much incensed against them?*

A. Yes, they did cast out malice and cruelty, as a fountaine doth her waters, ch. 6. 7.

Qu. *Was there no estate cleare?*

An. No, neither Prince, Priest, nor People.

Qu. *What was their generall sinne?*

A. Covetousnesse, ch. 6. 13.

Qu. *What were their particular sins?*

A. The Prince did not execute justice, ch. 5. 28. The Priests did flatter the people in their sins, crying Peace, Peace, when there was no peace, ch. 6. 14. The People were of uncircumcised eares, and tooke delight rather in vaine things, then profitable doctrine, ch. 6. 10.

Qu. *All this considered they could not but see their owne destruction.*

Jeremy.

A. They did.

Qu. And how did they thinke to escape?

A. By flying to the Temple, where God had promised for ever to be present.

Qu. But how did God answer them?

A. In these words: Will you steale, murther, and commit adultery, and swear falsely, and burne incense to Baal, and thinke to bee delivered by standing, before mee in the Temple? No, I have required Obedience and not Sacrifice, chap. 4. to 23.

Qu. In what manner did Jeremy prophesse their destruction?

An. By the entring of the Assyrians (a mighty nation) into the land.

Qu. Rehearse the Prophets words?

An. Lo, house of Israel, I will bring a Nation upon thee from farre, whose quiver is a sepulchre, and they shall eat thine harvest and thy bread, they shall devour thy sonnes and daughters, they shall eat up thy sheep and thy bullocks, they shall spoile thy vines and thy fig-trees, and they shall destroy with the sword thy fenced cities, ch. 5. 15, 16, 17.

Qu. Did they not repent?

An. No, but provoked Gods wrath by other sins.

Qu. What were they?

A. Lying, chap. 9. 3. Deceit, chap. 9. 4. and

and dissimulation, chap. 9. 8.

Quest. I am sure though they could not see their owne danger, yet Jeremy did (as all true Ministers should) relent at their hardnesse of heart?

An. Yes, and wisht his eyes were afountaine of teares, chap. 9. 11.

Quest. How came that hardnesse of heart in them?

A. They did glory in their misdeeds.

Qu. What ought a man to glory in?

A. Neither in wisdom, strength, nor riches, ch. 9. 23.

Qu. In what then?

A. Let him that glorieth glory in this, that he knoweth the will of the Lord, for he it is that sheweth mercy, judgement, and righteousness on the earth, ch. 9. 34.

Chapter 10. to 21.

Question.

TO whom onely belongeth dominion?

A. To the Lord, mighty in power, and King of Nations, ch. 10.

Qu. What were the Israelites then in leaving him to cleave to idols?

A. Sots and fooles, ch. 10. 8.

Qu. Why?

An. Because they left the truth to embrace the works of error.

Jeremy.

Qu. What were the workes of errorr?

A. Making of Images, ch. 10. 15.

Qu. Whence were they infected with this infection?

A. From the heathen.

Qu. What other errors had the heathen?

An. Divination by Starres, and South-saying.

Qu. It is not lawfull to feare the conjunction of stars and planets?

A. No.

Qu. Your reason?

An. Because the Lord in these words hath forbidden it: Bee not afraid of the Signes of heaven, though the Heathen bee afraid of such, ch. 10. 2.

Qu. As long as wee abide in sinne, will the Lord heare our prayers?

A. No, nor any that pray for us, ch. 11. 14.

Qu. How odious is sine?

An. So odious, that the Land wherein sinners live, shall mourne, the herbs of the field wither, and the beasts and fowles of the aire be consumed, ch. 12. 4.

Qu. By what parable did Jeremy prefigure the destruction of the Jewes?

An. By the parable of the linnen girdle, which he hid in the rocke, and after certaine dayes comming to take it up, he found it was rotten and fit for no use.

Quest.

Qu. Rehearse the meaning?

An. That as the girdle cleaveth to the loynes, so had the Lord tyed the house of Israel unto him, but since they had forsaken him (like the girdle) they should rot, & be cast off, as fit for no use, ch. 13. 10, 11.

Qu. How hard is it for an evill man to doe well?

An. As hard as to change the Blackemoores skinne, or the Leopards spots, chap. 13. 23.

Qu. Which are the foure plagues God usually punisheth withall?

A. Pestilence, Famine, Sword and Fire.

Qu. How do the wicked people reward him that tels them of their sinnes?

An. With curses as the Jewes did Jeremy, ch. 15. 50.

Qu. But what doth the Lord for them?

An. In time of his vengeance favours them, and suffers the others to perish.

Qu. Fell it out so with Jeremy?

An. Yes: for when the Jewes were led away captive, the enemy gave Jeremy choice to live in his country, or to goe whither he would, ch. 39. 11, 12.

Qu. With what pen doth the Devill write iniquity in the hearts of the obstinate?

A. With an iron pen.

Qu. What is signified thereby?

A. That men accustomed to sinne, can hardly

Jeremy.

hardly be reclaimed.

Qu. Will the Lord onely be trusted in?

A. Yes.

Qu. What is pronounced against them that make flesh their arme, that is, depend upon men, and forget God?

A. A heaueie curse, ch. 17. 5.

Qu. How many wayes did Jeremy suffer under the hands of the Jewes?

A. Three manner of wayes: first, they curst, and spake evill of him; then they tooke counsell against his life: at last they smote him, and cast him into prison, chap. 15. 10. & chap. 18. 18. & chap. 20. 2.

Qu. What may wee learne by these his afflictions?

A. That the true Ministers of God shall alwayes be subject to the like.

Chapter 22. to 30.

Question.

WHat were the markes commanded the Jewes?

A. To execute justice, ch. 22. 3. To deliver the oppressed. To favour the Stranger. To helpe the fatherlesse, and widow. To do no violence, nor shed blood.

Qu. What were the markes they followed?

A. They builded houses with bribes, and chambers with extortion. They used their

their neighbours helpe, and paid him not his hire, chap. 22. 13.

Qu. *What followed?*

- An. Destruction without pittie, chap. 22. 11.

Qu. *In what manner?*

A. They were led into captivity, their King slain, and left unburied, ch. 22. 19.

Qu. *Who mis-led the King?*

A. The false Prophets.

Qu. *What was their reward?*

A. Woe be unto them that scatter the sheepe of my pasture, saith the Lord, chap. 23. 1.

Qu. *How did Jeremy prophesie a redresse for this inconvenience?*

A. By the comming of Christ, the true Pastor.

Qu. *In what words?*

A. Behold (saith the Lord) I will raise unto David a righteous branch, &c. in his dayes Juda shall be saved, and Israel dwell in safety, chap. 23. 5, 6.

Qu. *Here was a threatning and a promise, what is signified thereby?*

A. That as Jeremy did, so the Ministers of God must alwayes mixe comfort with their bitter doctrine.

Quest. *When they threat, what is their doctrine like?*

A. A fire, or a hammer that breaketh a stone, ch. 23. 29.

Qu.

Jeremy.

Quest. But when they promise what is it like?

An. Comfortable waters, or precious balme.

Qu. How long lived the Israelites in bondage under the King of Babel?

A. Seventy yeares, chap. 29. 10.

Chapter 30. to 41.

Question.

A. After their denounced servitude, how doth Jeremy comfort the Jewes?

A. First, with their returne againe to their country, chap. 30. 1. Secondly, with the destruction of their enemies, chap. 30. 16. Thirdly, with joy, plenty, and peace, chap. 31. 12, 28.

Qu. What assurance doth Jeremy give of Gods promises?

An. As sure as hee is God of heaven and earth, and giveth the Sunne to rule the day, and the Moone the night, ch. 33. 20.

Qu. How doth God oftentimes checke the lewd life of Christians?

An. By their better life which are no Christians.

Qu. Your profe?

A. It may appeare by the example of the sonnes of Jonadab, ch. 35. 8.

Qu. What did they?

An.

A. Their father gave them a commandement, and it was kept the space of three hundred yeares.

Qu. *what was the commandement?*

A. That none of that stocke or family should drinke wine.

Qu. *Of what descent were the sonnes of Jonadab?*

A. No Israelites, though more zealous in the service of God then they.

Qu. *what inferres this example?*

A. That if they thought it a disparagement to breake the vow made unto an earthly Father, how much more shamefull should it be for Christians to forget their promise made to the Father of Heaven? They kept their vow three hundred yeares, but Christians (I feare) breake theirs every hower.

Qu. *You sayd before that Jeremy was in prison.*

A. I did.

Qu. *who did imprison him?*

An. King Jehoiakim first, and then Zedechiah.

Qu. *when he was in prison did hee neglect his office?*

A. No, for when he could not speake to the Jewes, he sent to them.

Qu. *whom?*

A. Baruch.

Qu.

Jeremy.

Qu. With what?

A. With a booke containing all the curses of God against the Jewes.

Qu. Who writ it?

A. Baruch from the mouth of Jeremy, chap. 36. 4.

Qu. To whom did Baruch read it?

A. To the Prince, who told the King of it.

Qu. Which King?

A. Jehoiakim.

Qu. How did he accept it?

A. He burnt it, ch. 36. 23.

Qu. What did Jeremiah then?

A. He wrote another Booke, chap. 36.

22.

Qu. What learne we by that?

A. Though the wicked would quite deface the Word, yet God will have it still preserved.

Qu. What was the message of the Lord that Jeremy declared to Zedechiah, afterward King?

An. That hee should yeeld himselfe to Nebuchadnezzar: and the City should be saved.

Quest. Did Zedechiah regard his counsell?

An. Hee heard it, but did not performe it.

Qu. What was his hinderance?

An.

A. His Princes, that perswaded him to the contrary.

Qu. *what did the Princes do to Jeremy?*

A. Put him in a dungeon.

Qu. *who wrought his deliverance?*

A. Ebedmelech a Moore, and one of the Kings Eunuchs, ch. 33. 11.

Qu. *what learn we by that?*

A. That more Faith sometimes is found in a stranger, then in a mans owne country-men.

Qu. *what became of Zedechiah for disobeying Jeremy?*

A. His eyes were put out, and his Sons slain before his face, ch. 36. 7.

Qu. *How went it with Jeremy?*

A. Hee found favour (as the Lord before had promised) with *Nebuzaradan* the chiefe Captaine, who gave him liberty and reward, ch. 40.

Chapter 41. to the end.

Question.

WHom did Nebuchadnezzar make his substitute over the Jewes in Palestine?

A. Gedaliah the Son of Ahikim?

Qu. *who slew Gedaliah?*

A. Ishmael the Son of Nethaniah.

Qu. *why?*

A. In the envie of his government.

Quest.

Jeremy.

Qu. What did the people afterward?

A. Went under Iohanan into Egypt.

Quest. Had not Jeremy forbidden them so to doe?

A. Yes, but they obeyed not.

Qu. Wherefore did they not obey?

An. They feared Warre and Famine, chap. 42. 14.

Qu. What followed their disobedience?

A. They were destroyed from the least to the most.

Qu. By whom?

A. By King Nebuchadnezzar, that came against Egypt, so that what they feared in their own countrey (famine and warre) fell upon them in another.

Quest. Who destroyed the kingdome of Babel?

A. Cyrus.

Qu. Who moved him therunto?

A. The Spirit of God.

Qu. For what causes?

A. Because they gloried in the spoile of Israel, and said, Wee offend not, because they have sinned against the Lord, the hope of their Fathers, ch. 50. 7, 11.

Qu. What was Nebuchadnezzar called?

A. The hammer of the World.

Qu. Why?

A. Because he had smitten downe all the Princes and people, of the world, ch 51. 23.

The

The Lamentations of
J E R E M Y.

Question.

OF whom may we learne true and Christ:-
like compassion?

A. Of the Prophet Jeremy.

Qu. wherein?

A. In lamenting for his countrey-men the Jewes, notwithstanding they had reviled him, beaten him, imprisoned him, and sought his death, and all for his love and good will towards them.

Qu. wherein consisted his love?

A. In daily admonishing them of their sin, that they might repent, and shewing them aforehand what plagues would follow, if they repented not.

Qu. what was it he did lament them for?

A. Their subversion and overthrow.

Quest. By whom was their subversion contrived?

A. By the Babylonians their cruell enemies.

Qu. In what manner?

A. First, they were besieged, then suffered Famine, insomuch as they dyed in their streetes, and the Mothers devoured their owne Children, Chapter 1. 11. & Chap. 2. 12. Of Princes they became tribu-

Lamentations of Jeremy.

tributaries, chap. 1. 1. Their joy was turned to teares, chap. 1. 2. Their freedome to captivity ver. 3. Their gorgeous build-
d-~~ing~~ to a deformed heape, ver. 6. Their friends forsooke them, ver. 2. Their ene-
mies laughed at them, ver. 7. Their vali-
ant men were trodden downe; their
young men slaine; their virgins deflou-
red, ver. 15. And (which was the griefe
of all griefes) their God had forsaken
them: for when they stretched out their
hands there was none to comfort them,
chap. 1. 16, 17.

Qu. what may their example serve for?

A. To admonish all cities of the world,
bee they never so famous, never so rich,
never so mighty, to beware how they pro-
voke Gods wrath against them, through
their intolerable impiety.

*Quest. what were their most intolerable
sins?*

A. Their despising the counsaile of the
Prophets: their revolting from the truth
to embrace falshood and vanity, and
their abusing the long-sufferance of the
Lord.

*Qu. Did the Lord forewarne them of this
desolation?*

A. Yes, many hundred yeares before
it came, even from the time of *Moses*, and
so from age to age, untill the very - houre
of

of their captivity, as appeares, Deu. 28.
64, 65, 66.

Qu. In this extremitie what refuge doth
the Prophet shew them?

A. The holy mount of the God of mercy.

Quest. How must they reach unto that
Mount?

A. With the armes of repentance and
patience: with repentance, in confessing
their sinnes, and being sorry for the same:
and with patience, in humbly attending
the houre of their deliverance.

Quest. Was this all the Prophet did for
them?

A. No, like a holy and vertuous Pastor,
hee joyned in fervent prayer with them, that
it would please the Lord to shorten their
dayes of wretchednesse, chap. 5.

EZEKIEL.

Chapter 1. to 10.

Question.

BY whom was Ezekiel called to pro-
phesie?

A. By God.

Qu. Where?

A. In Chaldea.

Qu. At what time?

A. When Jehoiakim King of Judah, his
Mother

Ezekiel.

Mother, and many other lived in captivity under *Nebuchadnezzar* ch. 1, 2, 3.

Qu. To what end?

An. To assure them, though they had yeelded themselves prisoners to the King of Babylon, and had lived in servitude to him five yeares, yet the Lord would remember his promise, and bring them home againe.

Qu. Did they distrust in him?

A. Yes, and began to murmur.

Qu. Yet the Lord inspired Ezekiel to speak unto them for their comfort. ch. 12.

A. True.

Qu. What gather we from thence?

A. Gods great mercy and their weaknesse of faith.

Qu. Did not Ezekiel prophesie before?

An. Yes, and by the counsell of him and *Jeremiah Jekoiakim* did voluntarily submit to the King of Babel: and therefore to excuse the Prophet, God gives him a new gift of prophesie.

Qu. After what sort?

An. A hand appeares and delivers him a Booke?

Qu. What was written in this Booke?

A. Woe and lamentation, ch. 3 10.

Qu. What was he bid to do with the Booke?

A. Eate it: that is, imprint the words thereof in his heart.

Quest.

Qu. Are none fit to be Gods messengers but such as receive his word into their hearts?

A. No: and meditate thereon, which is called an eating.

Qu. How was the taste of it in Ezekiels mouth?

A. As sweet as honey, ch. 3. 3.

Qu. Did the people regard his message?

A. As they doe now a dayes Gods preachers, very sleighly.

Qu. Was he discomforted thereby?

A. No, God imboldened him, and gave him a fore-head as hard as Adamant, to out-face their rebellion, ch. 3. 9.

Qu. What if hee had beene discouraged, and given way to their sinne?

A. Then the people dying in their sinnes, their blood should have beene required at his hands, ch. 4. 18.

Qu. Who may take heede by this lesson?

A. All dumbe, idle and illiterate Ministers.

Qu. But he teaching them, and they not repenting, how then?

A. Their blood should bee upon their owne heads, ch. 3. 18, 19.

Qu. How did Ezekiel prophesie the destruction of Ierusalem?

A. By the parable of his haire, the one part whereof hee would burne, the other cut

Ezekiel.

cut with a sword, and scatter the third in the winde, chap. 5. 2.

Qu. What did this signifie?

A. That one part of the people should dye through famine, the second be slaine, and the third led into captivity, ch. 5. 2.

Qu. This all this while is threatening, how doth the Prophet comfort them?

A. By shewing that a remnant should be saved, and they should be displeased for their sinnes, and finde mercy, ch. 6. 8.

Qu. How did God deliver that remnant in time of vengeance?

A. By setting a mark upon them whereby they were knowne, as he doth upon all his elect, ch. 9. 6.

Qu. Rehearse the Prophets words of their deliverance?

A. As sure as I live (saith the Lord) I will bring you from the people, and will gather you out of the Countries wherein you are scattered, with a mighty hand, and with a stretched-out arme, and in my wrath poured out, ch. 20. 33, 34.

Chapter 10. 10 22.

Question.

After Jehoiakim and the rest were led into captivity, those that remained still in Judea, how did they live?

Ans.

An. Like Murderers, and Idolaters,
chap. 1. 6.

Qu. who misse-led them?

A. Jazaniah the sonne of Zur, and Pelatiah the son of Banaiah.

Qu. what did they boast of?

A. That God had utterly forsaken those that were in captivity, and given the land unto them in possession, ch. 11. 15.

Qu. How was that reproach punished?

A. Pelatiah one of their chiefe Princes was struck with sudden death, ch. 11. 13.

Quest. what may wee learne by that example?

A. That it is dangerous to mis-judge of Gods secret judgements.

Qu. what doth Ezekiel say against false Prophets?

A. That they should be consumed in the midst of their vanities, ch. 13. 14.

Qu. How did the false Prophets seduce the people?

A. By sowing pillows under their el-bowes, & covering their heads with vailles.

Qu. what is the meaning of that?

A. They flattered them with security, and blinded their eyes with false delusions, chap. 13. 9.

Qu. why doth God send false Prophets, and unlearned Preachers, amongst his people?

A. For their ingratitude, because they do

K

not

not hearken to the true Prophets and Preachers, when they have them, a fault to be much feared in England at this time.

Qu. *In the time of Gods wrath may the wicked presume of safety for being in company with the godly?*

A. No.

Qu. *Your proofe?*

A. It (saith the Lord by Judea) I send my sword through this land, and say unto it, Destroy both man and beast in it, though Noah, Daniel, and Job were in the midst of it, they should deliver neither sonne nor daughter, but their owne soules by their righteousness, ch. 14, 17, 18.

Qu. *How doth God oftentimes punish us for sinne?*

A. Even by the same meanes, by which wee made our selves to sinne; as violence with violence, lust with lust, and as hee did with the Israelites, which caused the Egyptians, Assyrians, and Caldeans to punish them for Idolatry, amongst whom they had learned Idolatry, ch. 16:37, 39.

Qu. *Will God punish one for the sinne of another?*

A. No, every Soule that sinneth shall suffer: the Sonne shall not beare the iniquity of the Father, neither shall the Father beare the iniquity of the Sonne, but

the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon himselfe, ch. 18. 20.

Qu. How is it said then that God will punish the sins of the fathers upon the children, to the third and fourth generation?

A. That is meant, if the children continue in the sinnes, of their Fathers, but otherwise not.

Qu. If the righteous man become wicked, what is his reward?

A. Condemnation.

Qu. If the wicked man forsake his wickedness, and live uprightly, what is his reward?

A. Forgiveness, ch. 18. 26, 27.

Chapter 20. to 37.

Question.

WHat sins besides Idolatry hastened the destruction of Jerusalem?

An. Murthering of the Prophets: oppressing the stranger: neglecting the fatherlesse and widow: prophaning the sabbath: sowing of dissention: committing of incest: taking of bribes: usury and extortion, ch. 22. 6, 7, 8, 9, 10, 11, 12.

Qu. Doe these sins live at this day?

An. Yea, in as ranke manner as they did then.

Ezekiel.

Qu. What is then to be feared?

A. Lest wee should be punished as they were.

Qu. You spake before of the parable of the haire, whereby Ezekiel shewed the manner of Jerusalems overthrow, shew me by how many signes and parables he taught.

A. By fiftene, whereof one being past before, there remaine fourteene unspoken of.

Qu. Rehearse them in order. what is the first?

An. The parable of the six men, that came with swords, and one in white cloathing, with pen and ink in his hand, ch. 6.

Qu. What doth that signifie?

A. The fierce souldiers that should enter Jerusalem: and by him in white, the mercy of the Lord, to marke such as should be saved.

Qu. What is the second?

A. The vision of the man in white, that tooke burning coales from the Altar, and scattered them abroad, ch. 10.

Qu. What doth that signifie?

An. The burning of the City of Jerusalem.

Qu. What is the third?

An. The parable of Ezekiels carrying forth of his stuffe out of the city by night, chap. 12.

Quest.

Qu. what doth that signifie?

An. That even so the Israelites should be led with their burdens into captivity.

Qu. what is the fourth?

A. Of eating bread with trembling, and drinking water with trouble, ch. 12.

Qu. what is signified by that?

An. The torment of minde, and affliction of body that should accompany the Israelites.

Qu. what is the fifth?

An. Setting up a wall, and dawbing it with untempered mortar, ch. 13.

Qu. what doth that signifie?

An. The false doctrine of the Prophets, when one did tell a lye, another would maintaine it.

Qu. what is the sixth?

An. The Parable of the Vine without fruit, ch. 15.

Qu. what doth that signifie?

An. That if Jerusalem, which was the congregation that God had taught, did not bring forth fruit of good living according to his doctrine, like the barren vine, it should be throwne into the fire.

Qu. what is the seventh?

A. The two Eagles, ch. 17.

Qu. what doth that signifie?

A. The two Kings of Egypt and Babylon, ordained for the scourges of Jerusalem.

Ezekiel.

Qu. What is the eighth?

An. The Parable of the Lyon and Lyons whelpes, that were given to ravine and devoure, and at the last were taken in trailes, chap. 19.

Qu. What doth that signifie?

A. By the Lyon is signified *Jehoaehaz*, and by the whelpes his two Sons, *Jehoiakim* and *Jehoiakin*, which devoured the bloud of the Prophets, and at the last were all three taken in the snares of the Kings of Egypt and Babylon.

Qu. What is the ninth?

An. The Parable of the Forrest consumed with fire.

Qu. What doth that signifie?

A. Jerusalem, compared to a Forrest, should be consumed with fire, ch. 10.

Qu. What is the tenth?

A. The Parable of the two sisters, *Aholah* and *Aholibah*, which were proud, lascivious, and incontinent.

Qu. What doth that signifie?

A. The two Kingdomes of Judah and Israel, which became Idolaters both, and therefore are compared to unchaste women, that forsake their husbands to follow strangers, chap. 23.

Qu. What is the eleventh?

An. The Parable of the bad shepherds, that fed and cloathed themselves of their flockes,

flockes, yet neglected the care of them, suffering them to be scattered and devoured.

Qu. What doth that signifie?

A. Carelesse Magistrates, that being set to rule and governe the people (so they may live at ease) care not what becomes of their charge, but use them with all rannny and cruelty, chap. 43.

Qu. What is pronounced against such Magistrates?

A. The Lord will rise up against them, and require the bloud of the people at their hands.

Qu. What is the twelfth?

A. The field of dead bones, whereunto *Ezekiel* was brought by the spirit of God.

Qu. What doth that signifie?

A. That as God in the sight of *Ezekiel* did gather the dead bones together, cloathed them with sinnewes and flesh, and breathed life into them, raising them in the perfect shape of men, as they had lived before: so sure it was, and much more certaine, that hee was able to bring backe his children from captivity.

Qu. Of what is that a signe unto us else?

An. Of the resurrection of our bodies after death.

Qu. What is the thirteenth?

A. The Parable of the seething pot, wherein were divers Joynts, which were taken

Ezekiel.

out by peece-meale, and the pot left empty
to melt upon the coales.

Qu. What doth that signifie?

A. The hot vengeance of God against
Jerusalem, the destroying of the people by
little and little, and the trying of the rem-
nant like metall in the fire.

Qu. What is the fourteenth?

A. The parable of the death of *Ezekiels*
wife.

Qu. What doth that signifie?

A. That as God tooke from him her that
was the pleasure of his eyes: so would hee
pollute his sanctuary, that was the pride
and pleasure of the Israelites, ch. 24.

*Quest. Against what strange nations did
Ezekiel prophesse?*

A. Against the Ammonites, Moabites,
Idumeans, Philistines, Tyre, Zidon, E-
gyptians, Assyrians, Gog and Magog,
and in them against all the enemies of Gods
Church.

*Qu. What did Ezekiel prophesse against
these people?*

A. Destruction.

Qu. Why?

A. Because they rejoyced at the misery of
his people, and were as pricking thorns in
the house of Israel.

Qu. How should they be destroyed?

A. In the same manner that they had
de-

destroyed the Jewes, and with more cruelty.

Qu. By whom?

A. By the Babylonians.

Qu. Of what comfort did Ezekiel prophesie, beside the returne of the Jewes?

A. Of the comming of Christ, the true Shepherd, that should give his life for his sheepe, ch. 34. 23.

Qu. That, and all other blessings of God, why are they bestowed upon us?

A. Not for our deserts, but through the mercy of God, ch. 36. 21.

Chapter 37. to 46.

Question.

WHat doth Ezekiel prophesie of in these last Chapters?

An. Of the reedifying of the City and Temple of God, of the service and orderly government that should be amongst them, as had beene before.

Qu. What is meant by the waters that Ezekiel saw issue from the Temple?

A. The graces that should be bestowed upon the Church, under the Kingdome of Christ, chap. 37. 1.

Quest. What is meant by the rising of the waters?

A. That Gods graces should encrease,

not decrease, chap. 17. 5.

Qu. *What by the multitude of trees that stood on the one side, and on the other of the waters?*

A. The multitude of those that should be refreshed by the doctrine of Christ, chap. 17.

Qu. *What by the meeting of these severall waters in one sea?*

A. That all the world should be refreshed with the Gospell, and be as it were one Temple to the Lord.

Qu. *What is meant by the wholesomnesse of the waters?*

A. The purity and wholesomnesse of the doctrine of the true Church.

Qu. *What by the Fishers?*

A. Gods Preachers.

Qu. *What by the multitude of fishes?*

A. The great numbers of hearers.

Qu. *What by the marshes and miery places?*

A. The wicked and reprobate.

Qu. *What by the fruitfulnessse of the trees that grew on each side?*

A. The prosperity of the faithfull.

DANIEL.

Chapter 1. to 4.

Question.

When was Daniel called?

A.

An. In the time that *Ezekiel* lived, an
when the Jewes were captives in Babylon.

Qu. who was the King of Babylon?

A. *Nebuchadnezzar*.

Qu. Besides the People, what did *Nebuchadnezzar* bring with him from *Jerusalem*?

An. The Vessels of the Temple of the
Lord, chap. 1. 2.

Qu. what did he with them?

An. Placed them in the Temple of his
God, *ibid*.

Qu. How did *Nebuchadnezzar* dispose
of the Jewes?

An. Hee commanded *Ashpenaz* the ma-
ster of his Eunuches, to cull out of the
Hebrewes sonnes, certaine that might be
trained up to serve him, chap. 1. 3.

Qu. what kinde of persons should those
sonnes be?

An. Such as were noble, witty, and of
comely stature.

An. What should be done unto those young
Gentlemen?

An. They should be instructed in the
language and customes of the *Caldeans*,
chap. 1. 4.

Qu. To what purpose?

A. That they might so forget their owne
countrey, and their countries religion.

Qu. How long should they be trained on
this fashion?

An.

Daniel.

A. Three yeares, chap. 1.5.

Qu. what allowance should they have?

An. Meate and drinke from the Kings Table, chap. 1.5.

Qu. who were the chiefe among them?

A. Daniel, Sydrach. Meshach, and Abed-nego.

Quest. How did these like of the Kings allowance?

A. They would not eat of it.

Qu. why?

A. Because they would not bee defiled with the portion of the Kings meate which was given them, to make them forget their accustomed sobriety, ch. 1.8.

Qu. what did the chiefe of the Eunuchs then?

An. Was afraid that they would not looke so well as the rest of their brethren, and so the King would be incensed, chap. 1.10.

Qu. But what did Daniel?

An. Intreated their Governour to try them ten dayes with pulse and water, and if at the ten dayes end they looked not so well as their other fellowes, hee should deale with them as he thought good, chap. 1.13.

Qu. Did their Governour give consent?

A. Yes.

Qu. And how were they at ten dayes end?

An.

An. They were in better liking then all the rest that did eat of the portion of the Kings meat, ch. 1. 15.

Qu. What may wee learne by that?

A. That with the blessing of God, the poore mans dith is as cherishing as the rich gluttons delicates.

Qu. What gifts did God bestow upon these foure children?

A. The gifts of knowledge and understanding.

Quest. Beside these, what gave hee to Daniel?

A. The gift of prophesie, and to interpret dreames and visions, ch. 1. 17.

Qu. When they were brought before the King, how did he like of them?

An. Hee found them wiser then all his Inchanters and Astrologers, ch. 1. 20.

Qu. What did the King then?

An. Dreamed a dreame which hee could not remember, ch. 2. 1.

Qu. Of whom did he aske counsell?

A. Of his Inchanters, ch. 2. 2.

Quest. Did they tell him what was his dreame?

A. No, they could not, ch. 2. 10.

Qu. How did the King take it?

An. Hee commanded not onely they, but all the wise men of Babel should be put to death; of which number was Daniel,

Daniel,
Daniel, Sydrach, Misbach, and Abednego,
chap. 2. 12.

Qu. How did they escape him?

An. Daniel entreated respite of the King, and hee would tell him his dreame, and the interpretation thereof.

Qu. Did the King give him respite?

A. He did, ch. 2. 16.

Qu. Whither went Daniel then?

A. To his other brothers, ch. 2. 17.

Qu. What to doe?

An. To have them joyne in prayer with him to their God, that it would please him to reveale this mystery unto him, ch. 2. 18.

Quest. What successe had they in their prayer?

A. God shewed Daniel the dreame, and the interpretation thereof, ch. 2. 19.

Qu. Went he presently to the King?

A. No, but gave God thanks first, and praised his holy Name, ch. 2. 19.

Qu. What was the dreame?

An. An Image, the head whereof was gold, the breast and armes silver, the belly and thighes brasse, the legs iron, the feet part iron, part clay.

Qu. How long did it seeme to stand before the presence of the King?

An. Till a stone cut without hands smote it in pieces, and scattered it like the chaffe of Summer flowers.

Qu.

Qu. What became of the stone?

A. It turned to a great mountaine, and filled the whole earth, ch. 2. 34, 35.

Qu. What was Daniels interpretation of the dreame?

An. By gold, silver, brasse, and iron, were meant the foure Monarchies of the world.

Qu. Which was likened to gold?

A. The Babylonians.

Qu. Which to silver?

A. The Persians.

Qu. Which to brasse?

A. The Macedonians.

Qu. Which to iron and clay?

An. The Romanes. And as these met-
tals did excell one another in goodnesse,
so did all the foure Ages; growing
still worse and worse, till the comming of
Christ.

Qu. What is meant by the stone?

Ans. The Kingdome of Christ, that
should come at the end of these: which
should overthrow the last, and remaine
when all the rest were extinct.

*Qu. How did the King reward Daniel,
for interpreting his dreame?*

A. Made him a great man, and a chiefe
Ruler over the Province of Babel.

*Qu. In this prosperity did Daniel forget
his brethren?*

An.

A. No, hee made a request to the King for them, and he advanced them likewise to great offices.

Qu. In what place?

A. In the Province of Babel, but Daniel fate as chiefe Judge in the Kings gate; chap. 2. 49.

Qu. What befell afterward?

A. The King set up an Image, and commanded it to be worshipped.

Qu. Where did he set it?

A. In the plaine of Dura.

Qu. What was the penalty of them that did not bow to this Image?

A. To be burnt in a fiery furnace.

Qu. To what end did the King ordaine this ceremony?

An. Because hee feared the Jewes (by their Religion) would have altered the state of his Common-wealth, and therefore he meant to bring all to one kinde of Religion.

Qu. Who did refuse to worship this Image?

A. Sydrach, Meshach and Abednego.

Qu. How were they dealt withall?

An. Accused, and brought before the King.

Qu. Why brought they not Daniel as well as them?

An. It seemeth they were afraid to accuse him, by reason of his great favour and

and authority with the King.

Quest. *What did the King do to Sydrach, Meshach, and Abednego?*

Ans. Threatned them first, but when they would not yeeld, hee commanded them to be bound, and cast into the burning furnace.

Qu. *were they destroyed by the fire?*

Ans. No, their God in whom they trusted sent an Angell unto them, that preserved them, and burnt the Kings officers, chap. 3.

Qu. *What did this do to the King?*

A. Astonish't him, so that he bad them come forth.

Qu. *When they came forth, was any thing about them perisht?*

Ans. Not so much as an haire of their head; nay, their garments retained not so much as any sent of the fire, ch. 3. 17.

Qu. *Why was this miracle done?*

A. As well to confirme the faith of his servants, as to make the King confesse the God of heaven to be of power above his Idols.

Quest. *Did the King make any such confession?*

A. Yes, and ordained a Law, that who-soever blasphemed the God of Sydrach, Meshach, and Abednego, should be torne in peeces, ch. 29.

Chap.

Question.

How oft did the King dreame?

A. Twice.

Qu. What was his dreame?

A. A tree in the midst of the earth, tall and spreading, so that the fowles of the ayre did build in it, the beasts of the field were covered with the shadow, and all flesh fed of the fruit thereof: Then he be-
held the watch-man, and an angell descending from heaven, that said, Cut downe the tree, breake his branches, shake off his leaves, and scatter his fruit, that the beasts may flie from under it, and the birds from off the branches: Nevertheless, leave the stumpe of his roote in the earth, and binde it with a band of iron amongst the grasse, and let it be wet with the dew of heaven, and let his heart be changed from man to beast, and let his portion be amongst the beasts of the field, till seven yeares be past over him, ch. 4. 8. to. 13.

Qu. What was Daniels interpretation?

A. That the tree did represent the Kings person; the heighth, bredth, and fruitfulness thereof, his magnificence and pomp; the cutting of it downe, his disposition to live amongst the beasts of the field for seven

ven yeares, till hee did confesse the most High to beare rule over the Kingdomes of men, and to dispose of them according as he pleased.

Qu. Why did God send this vision to the King?

A. To admonish him of his intolerable pride and blasphemy.

Qu. Was he converted at the interpretation thereof?

A. No, but continued still in his pride, till God drave him from his kingdom.

Qu. When was he restored?

A. At the end of seven yeares, when hee confessed his sin, and glorified God.

Qu. What became of him afterward?

A. His Kingdom was augmented, and he died in peace, chap. 4.33.

Qu. Who succeeded him?

A. Evilmerodach, and then Belshazzar.

Qu. What did Belshazzar?

A. Made a feast to a thousand Princes, and dranke wine.

Qu. At what time?

An. Even when Darius had besieged the City.

Qu. What plate had he to drinke in?

An. The holy vessels of the Lord, which Nebuchadnezzar brought from Jerusalem.

Qu. Who dranke in them?

An.

Daniel.

A. He, his Princes, Wives, and Concubines.

Qu. Was God displeased here with?

A. Yes.

Qu. How did he show his displeasure?

A. By a hand-writing upon the wall.

Qu. What was the writing?

A. God hath numbered thy Kingdoms, and hath finished it. } Mine.

Thou art waighed in the Balance, and found too light. } Tcke!

Thy Kingdom is divided to the Medes and Persians. } Pers.

Qu. Who read it?

A. Daniel.

Qu. What was his reward?

A. A purple robe, a chaine of gold, and to bee made the third Ruler in the Kingdom, chap. 5.

Quest. How long lived Belshazzar after this?

A. He was slaine that night.

Qu. Who succeeded him?

A. Darius.

Qu. How old was hee when hee tooke the Kingdom?

Ans. Threescore and two yeares old, chap. 6. 1.

Quest. What favour found Daniel wth Darius?

An. Hee made him one of three that com-

commanded a hundred and twenty governors, which were set over the whole kingdom of Babylon, ch. 6. 2.

Qu. How did his fellow-officers take it, that he being a stranger, should be equal with them in authority?

A. Envied him.

Qu. Was that all?

A. No, they laid a snare to entrap his life.

Qu. How was that?

A. They caused the King to make a decree, and seal it, that whosoever did preferre any petition, either to God or man, for thirty dayes (but to the King) should be cast into the Lions den.

Qu. How did they know this would entrap Daniel?

A. Because they knew that he was religious, and thrice every day used to pray unto his God.

Qu. Did Daniel (for this decree) refrain from prayer?

A. No.

Qu. Why?

A. Because he knew it was better to disobey man than God.

Qu. Where did his enemies oppose him at prayer?

An. In the window of his house which opened toward Jerusalem.

Quest.

Qu. Did they straight way attach him?

A. No, they told the King first.

Qu. How did he take it?

A. He was much grieved for Daniel?

Qu. He might then have pardoned him?

A. He could not, because of the Lawes.

Qu. How then?

An. Daniel was attached and throwne into the Lyons den, and a stone put upon the mouth of the Cave.

Qu. Where was the King at that time?

An. In presence, and sealed the stone with his signet, that the law might bee thoroughly executed.

Qu. What said the King to Daniel when he was let downe?

A. He comforted him.

Qu. How?

An. In these words: The God whom thou alwayes servest, even he will deliver thee.

Qu. Whither went the King?

A. To his Palace.

Qu. How did he rest that night?

A. He could not sleep, ch 6. 18.

Qu. What did he in the morning?

An. Rose early and came to the Cave.

Qu. What said he when he came thither?

A. Cryed aloud, and asked Daniel if his God had delivered him.

Qu. What answered Daniel?

An.

An. That God had sent an Angell,
and stopt the mouths of the Lyons, chap.
6. 22.

Qu. Was Daniel then taken up?

An. Presently, and his accusers, their
Wives and Children, cast downe in his
stead.

Qu. How did the Lyons use them?

A. Tore them in pieces.

Quest. What did this Miracle worke in
Darius?

A. Two things: great joy, and a publi-
cation of a decree.

Qu. What was the decree?

A. That all Nations should tremble and
feare before the God of Daniel.

Quest. What was the first vision that
Daniel saw?

A. The vision of the four beasts.

Qu. What is understood by that?

An. The four Monarchies before spo-
ken of.

Qu. Of the four which was the worst?

A. The Roman Monarchy.

Qu. Why?

An. Because in it sprang up the most
persecutors of the Church of God, chap.
7. 25.

Chap.

Question.

What was Daniels second vision?

An. The Ramme with two hornes, and the Goat with one.

Qu. What is understood by the Ramme with two hornes?

A. Darius, and his two Kingdomes of the Medes and Persians.

Qu. What understand you by the Goat with one horne?

A. Alexander, sole King of Macedonia, that slew Darius, and became Monarch of the world?

Qu. Who succeeded Alexander?

A. The Empire was divided into foure parts, by foure of his Princes: whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asa the lesse, and Ptolemus Egypt.

Qu. Who succeeded Seleucus?

A. His son Antiochus.

Qu. What was he?

An. A great persecuter of the Church,
chap. 8. 12.

Qu. How was he put downe?

A. By the hand of God.

Quest. Did Daniel see the end of their captivity?

An.

A. Yes: and it was told in a vision how many yeares it should bee from the building of the Temple to the comming of Christ.

Qu. *How many yeares should that be?*

A. Foure hundred thirty and foure years.

H O S E A.

Chapter 1. to 6.

Question.

When did Hosea prophesie?

A. In the dayes of *urziab*, *Jotham*, *Ahaz*, and *Ezechiab*, Kings of Judah, and in the dayes of *Jeroboam* King of Israel, chap. 1. 1.

Qu. *How long did he prophesie?*

A. Seventy yeares.

Qu. *Wherein stood his doctrine?*

A. In alluring and deterring.

Qu. *How did he allure the people?*

An. By the sweetnesse of Gods promises.

Qu. *What to doe?*

A. To obey and love him.

Qu. *How did he deterre them?*

An. By threatning Gods plague to fall upon them.

Qu. *For what?*

An. For their vicious and wicked living.

Qu. *Was Idolatry used in those dayes?*

L

An.

Hosea.

A. Very much.

Qu. Where?

A. In the Synagogue and other places.

Qu. what doth the Prophet call the Synagogue?

A. Dablain, that is, rottennesse.

Qu. what doth he call the people?

A. Gomer, that is, corruption, the daughter of rottennesse.

Qu. why doth he use those termes?

An. To shew the filthinesse of their Idolatry, ch. 1.

Qu. what is the fruit of corruption?

A. Le-ammi, that is, not my people.

Qu. what is understood by that?

A. That so long as we delight in sin, we are not Gods people.

Qu. what is the fruit of sin?

A. Destruction.

Qu. what causeth destruction?

A. Want of knowledge, ch. 4. 6.

Qu. How cometh want of knowledge?

A. By neglecting Gods word.

Qu. what doe wee fall into for want of knowledge?

An. Into all manner of sinnes, as swearing, lying, killing, stealing, and whoring, ch. 4. 2, 3.

Qu. what is requisite for the preventing of these evils?

A. Instruction.

Quest.

Qu. From whom?

A. From the learned.

Qu. What will the Lord doe to the Minister that is not able to instruct?

A. Cast him off.

Qu. What to the people, that being instructed, doe not follow him?

A. The same, ch. 4. 6.

Chapter 6. to 14.

Question.

What is the fruit of afflictions?

A. It causeth us to seeke to God, as the wounded to the Physician.

Qu. Will God be ready to receive us?

An. Yes, and to heale us as hee did hurt us.

Qu. How must we come to the Lord?

A. With obedience in heart toward him and love towards our neighbours, cha. 6. 6.

Qu. How will he entertaine us?

A. He will be our God, and we shall be his people, chap. 2. 23. He will be joyned to us, as the Bridegroom to his Bride, never to be separated, ch. 2. 20.

Qu. But if wee keepe aloofe, and come not at him, what will he doe?

A. He will forsake us as we forsake him.

Qu. For what doth the Prophet complaine against the King?

Hosea.

A. For surfeiting and excessse, ch.7.4.

Qu. For what against the people?

A. For flattering their King in his wickednesse.

Qu. For what else?

An. When they cryed, they did not cry to him, ch. 7. 4. When they sought helpe, it was at the hands of men, ch.7.11.

Qu. How doth God deale with us, when we flye from him to the helpe of men?

A. Spreads a net before our feet, and intangles us in our devices, ch.7.12.

Qu. Whither did Israel flie for helpe?

A. To Egypt.

Qu. What found they there?

A. Nettles in their pleasant places, and thornes in their tabernacles, ch.9.6.

Qu. How were they plagued at home?

A. With famine and slaughter.

Qu. With famine how?

A. The floure and the wine-presse did not feed them, and the new wine failed them, ch.9.2.

Qu. With slaughter how?

A. Ephraim (saith the Lord) shall bring forth his children to the murderer, chap. 9. 2. & 14. 15.

Qu. Was this the last of their punishments?

A. No : Samaria the chiefe City of Israel was destroyed, as the foame upon the water,

water, chap 10. 7. And the rest of the Cities the sword fell upon, and devoured them, chap 11. 6.

Quest. *What became of the people that survived?*

A. They were led away into Assyria, chap. 11. 5.

Qu. *How doth God expresse the terror of his judgements against the wicked?*

A. In comparing himselfe to a whirlewinde, them to chaffe: himselfe to a Lyon, and them to his prey, whom he will scatter and devoure, chap. 13. 31.

Qu. *How doth hee expresse his favour to the godly?*

A. Hee will say to death, I will be thy death, and to the grave, I will be thy destruction, for their deliverance, chap. 12. 14.

Qu. *How doe the wicked measure the favour of God?*

A. By outward prosperity.

Qu. *How doe the godly measure the favour of God?*

A. By inward graces.

Qu. *How might Samaria, and the whole kingdome of Israel have avoided their ruine?*

An. By hearkening to their Prophets, that told them of it long before.

Qu. *Are not wee admonished in the like manner in these dayes?*

A. Yes.

Joel.

Qu. By whom?

A. By Gods preachers.

Qu. *What must we learne hereby?*

An. By the harmes that fell to Israel, to avoid the like threatned on us, if we forsake not our wickednesse.

JOEL.

Question.

WHat doth Joel teach?

A. Repentance.

Qu. *How?*

A. By telling Judah of the great plague that was fallen upon them for their sins.

Qu. *What was the plague?*

A. Famine.

Qu. *In what manner?*

An. Their corne and fruit-trees were destroyed.

Qu. *How?*

An. By caterpillers, and other cancrous wormes, ch. 1. 4

Quest. *What was the efficient cause of this plague?*

An. Drunkenesse, and surfeiting, chap. 1. 5.

Qu. *What was the effect?*

An. Men howled, and Cattell pined, ch 1, 10, 11.

Qu.

Qu. What is the meanes to avoid such, and the like plagues?

A. Repentance and prayer, ch. 1. 14.

Quest. But Judah not reformed by this plague, what other doth Joel prophesie shall fall upon them?

A. The sword.

Qu. By whose practise?

A. The King of the Assyrians.

Qu. What kind of fellow doth he describe him to be?

A. One before whose face should stand terrour, and behinde his backe destruction, chap. 2. 3, 6.

Quest. How doth hee teach us to avoid this plague?

A. By repentance likewise and prayer.

Qu. What doth the Lord promise us if wee doe repent?

A. For scarcity, abundance: I will send you corne, and wine, and oyle (saith the Lord) and you shall be satisfied, cha. 2. 19. and for war peace: I will remove far from you your enemies, chap. 2. 10.

Qu. What doth he promise beside?

An. Increase of spirituall graces, and the confusion of them that were their enemies, chap. 3. 7, 8.

AMOS.

Question.

OF what birth was Amos?

A. A poore heardf-mans son.

Qu. where was he borne?

An. At Tekoa, a poore town, six miles from Jerusalem.

Qu. In whose dayes did he prophesie?

An. In the dayes of *Uzziah* King of Judah, and *Jeroboam* King of Israel.

Qu. How doth hee procure authority to his doctrine, considering he was of so base a parentage?

An. By saying that his words are the words of God, ch. 3. 3.

Quest. Against whom doth hee first prophesie?

An. Against Damascus, the Philistims, Tyre, the Idumeans, Ammonites, and Moabites.

Qu. what was his purpose in that?

An. To shew if God punished the sinnes of such as scarce had any knowledge of him, much more would hee afflict the Jewes, whom he had from age to age nursed up in his discipline.

Quest. Against whom did hee next prophesie?

An. Against the Kingdomes of Israel and Juda.

Qu.

Quest. What sinnes of theirs doth hee find out?

A. Cruelty, presumption, security, lacke of pittie, hoording up of corne, and covetousnesse.

Qu. How were they cruell?

A. They turned judgement into wormewood, that is, in steed of equity they executed oppression, ch. 5. 7.

Quest. What was their punishment for that sinne?

An. They should build houses and not dwell in them, and vine-yards, and not eat the grapes thereof, ch. 5. 11.

Qu. Why?

A. Because the foundations were laid by the ruine of the poore.

Qu. How were they presumptuous?

An. Notwithstanding Gods threatnings, they still thought themselves innocent.

Qu. How doth he reprove that sin?

A. By asking a question.

Qu. What is the question?

An. Can a Trumpet be blowne in the City, and the people not be affraid? that is, Can God by his Prophets cry out against sin, and the people thinke there is no sinne, chap. 3. 6.

Qu. How were they secure?

An. They stretcht themselves upon
L 5 beds

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Amos.

beds of Ivory, ate the lambs of the flocke, had musick, drank wine in bowls, but no man pittied the poor, ch. 6. 4, 5, 6.

Quest. What is the punishment of such people?

An. Their feasts shall bee turned to mourning, their songs to lamentation, and their ease unto unrest, ch. 8. 10, 12.

Qn. How were they covetous?

An. They swallowed up the poore, ch. 4.

Qu. How was that?

A. By hoording up things necessary for food and cloathing, and so procuring a dearth, that they might sell deare, even the very refuse of their Merchandizes, and make their great measure small, and their weight little, ch. 8. 5, 6.

Qu. What hath the Lord sworne hee will doe to such people?

An. Hee hath sworne by the excellency of Jacob, that he will never forget any of their workes, chap. 8. 7. Though they digge into hell, thence hee will fetch them: though they climbe up to heaven, from thence hee will bring them; though they sink into the bottome of the sea, there will hee command the serpent to bite them: and though they goe into captivity, hee will follow them with the sword, and set his face against them, there shall be no way for them to escape, ch. 9. 2, 3, 4.

O B A D I A H.

OBADIAH.

Question.

What sin doth Obadiah complaine of?*A.* The lack of Charity.*Qu.* In whom?*A.* In brother towards brother.*Qu.* Who are they?*A.* The Edomites against the Israelites.*Qu.* How were they brothers?*An.* The Edomites came of *Esau*, and the Israelites of *Jacob*?*Qu.* What wrong did the Edomites to the Israelites?*A.* Joyned with their enemies, rejoyced at their destruction, and holpe to beare away the spoile, ch. 1. 11, 12, 13.*Qu.* How did God punish them?*An.* He made the house of *Jacob* a fire, and the house of *Joseph* a flame, and set the Edomites betweene them as stubble to be devoured, ver. 18.

JONAH.

Question.

VVhither was Jonah sent?*A.* To Niniveh the chiefe City of the Assyrians.*Qu.*

Jonah.

Qu. *What to doe?*

A. To preach.

Qu. *Did hee obey the Commandement of God?*

A. No, he broke it.

Qu. *How?*

A. He went another way.

Qu. *Whither?*

A. To Tarshish.

Qu. *What moved him so to doe?*

A. His owne reason.

Qu. *Why?*

An. Because he thought if the Jewes repented not by his doctrine, much lesse would the heathen.

Qu. *How did he for passage?*

A. Hired a ship, and paid his fare.

Qu. *When he was at sea what hapned?*

A. A Tempest.

Qu. *Who caused the tempest?*

A. God.

Qu. *To what end?*

A. To checke the disobedience of Jonah?

Quest. *What did Jonah during the tempest?*

A. Sleepe.

Qu. *What did the Mariners?*

A. Studied to finde the cause of this disturbance.

Qu. *After what manner?*

An.

A. By casting of lots.

Qu. To whom fell the lot?

A. To Jonah?

Quest. What did the Mariners with Jonah?

A. Threw him into the sea.

Qu. Was he drowned?

An. No, though his sinne deserved it, yet God preserved him.

Qu. How?

An. Hee sent a Whale that swallowed him.

Qu. What followed?

An. The Tempest ceased, and the Mariners glorified God.

Quest. But what did Jonah being in the fishes belly?

An. Thought upon his sinne, and cryed to the Lord.

Qu. How did the Lord deliver him?

An. Caused the fish to cast him up upon the dry land.

Qu. How long had hee beene in the fishes belly?

A. Three dayes and three nights.

Qu. And what followed then?

A. The Lord spake to Jonah the second time, and bad him arise and goe to Niniveh, and preach repentance.

Qu. Did he now obey?

An. Yes, and cried in the streets, Yet forty

Jonah.

forty dayes and Niniveh shall be overthrowne.

Qu. How did the people entertaine this doctrine?

A. With feare and trembling.

Qu. What did they?

An. Proclaimed a fast from the greatest to the smallest; the King himselfe rose from his throne, cast off his robe, and put on sack-cloth, commanding all his subjects to doe the like, and that neither man nor beast should taste food, till they had cryed to the Lord for mercy.

Qu. When the Lord saw their repentance, what did he?

An. Turned away his wrath, and saved their City.

Quest. How did Jonah take their deliverance?

A. He was angry.

Qu. Why?

A. Because being a Prophet, hee should be found false of his word, and therefore began to upbraid God.

Qu. In what manner?

An. O Lord (saith hee) was not this my saying when I was yet in my countrey, That thou wast a gracious God, mercifull and slow to anger, and repentest thee of evill, for which cause I fled to Tarshish? Therefore I beseech thee take my life, rather

ther then let me live in infamy.

Qu. whither went he?

A. Out of the City, to see if after forty dayes the Lord would destroy the City.

Qu. On which side of the City sate he?

A. On the East side.

Qu. How was he covered?

A. He built him a booth.

Qu. what did God cause to grow over him to shadow him?

A. A Gourd.

Qu. what became of the Gourd?

A. The next morning a worme struck it and it withered.

Qu. Had Jonah any inconvenience by that?

An. The Easterne Winde and Sunne-beames beat upon Jonahs head, and made him faint, so that hee was grieved for the losse of his Gourd.

Qu. what said the Lord to him then?

An. Hast thou pittie (said hee) on the Gourd, for which thou hast not laboured, nor made it grow, which came up in a night and perished in a night: and wouldest thou not have me pittie Niniveh, wherein there are sixescore thousand persons that cannot discern the right hand from the left, and also much cattell?

Qu. what learne we by this?

A. That wee must not measure the providence and mercy of God, after the square

Micah.

square of our humane affections.

Qu. What was the finall end of sending Jonah to Niniveh?

An. By the sudden repentance of these heathen people, to reprove the obduracy and hardnesse of heart in his owne children, that many yeares were called upon, and these but few dayes.

M I C A H.

Question.

W*hat sines doth Micah reprove?*

A. The contempt of Gods word.

Qu. How did the Jewes contemne the word?

An. In forbidding the Prophets to prophesie.

Qu. What persons did he reprove?

A. The Princes.

Qu. For what did he reprove them?

A. For selling justice for mony, and eating the flesh of the people, slaying off their skins, breaking their bones, and chopping their flesh to pieces, ch. 3. 13.

Qu. What was understood by that?

A. The pilling and polling of the common-wealth.

Qu. Whom else doth he reprove?

A. The Prelates for their covetousnesse and symony, chap. 3. 11.

Qu.

Qu. *And whom else?*

A. The rich merchant.

Qu. *For what?*

A. Because hee is full of lyes and deceit,
ch. 6. 12.

Qu. *What are the vertues hee commended?*

A. Silence and patience, ch. 7. 5, 6.

NAHUM.

Question.

What doth Nahum teach?

A. That it is dangerous to resolve to live in fear of God, and fall from it againe.

Qu. *By whose example?*

A. By the example of the Ninivites.

Qu. *Did they so?*

An. Yes, they quickly forgot the preaching of Jonah, and the mercy that God shewed them at that time, and turned againe to their former iniquity, for which Nahum prophesies their destruction.

Qu. *And were they then destroyed?*

A. Yes.

Qu. *By whom?*

A. By the Caldeans.

HABAKKUK.

Question.

What did HABAKKUK preach
against?

An.

Zephaniah.

An. The pride and tyranny of the Caldeans, that were puffed up with their spoiles and victories.

Qu. What doth bee compare the men of this world unto?

A. To fishes.

Qu. What is his reason?

An. Because as amongst fishes the great devoure the small, so it is amongst men, chap. 1. 14.

Qu. How loathsome is tyranny and pride?

An. So loathsome, that the very stones, of the wall shall cry out against it, ch. 2. 11.

Qu. What did he prophesie should be the end of the Caldeans?

A. Ruine and destruction.

Qu. By whom?

A. By the Medes and Persians, ch. 2. 8.

ZEPHANIAH.

Question.

When prophesied Zephaniah?

An. In the dayes of *Josiah* King of Judah.

Qu. How did he terrifie the wicked?

An. By foretelling them of their utter destruction, and carrying into captivity.

Qu. How did he comfort the godly?

A. By prophesying their return and happiness, and the revenge God would take upon their enemies.

HAG-

H A G G A I

Question.

What are the three last Prophets?*A. Haggai, Zachary, Malachy.**Qu. When were these three sent?**An. After the seventy yeares of captivity were expired.**Qu. For what cause?**An. To comfort the people, and to encourage them to haste to the building of the Temple.**Quest. Were they slack in that businesse then?**An. Yes, preferring their owne private gaine, in toyling for wealth, and building themselves faire houses, before the glory of God.**Qu. What was the reason?**An. They had no reason at all; yet as corrupt men that never want policy to excuse their vile disposition, they pretended the time was not yet come, ch. 1. 2.**Qu. Who reprov'd them?**A. God first, and Haggai afterward.**Qu. How did God reprove them?**A. By sending a famine amongst them.**Qu. How did the Prophet reprove them?**An. By rebuking them in these words:
Is it time for your selves to dwell in sie-
led*

Haggai.

led houses, and not to build the house of the Lord.

Qu. were they upon this converted?

A. Yes.

Qu. what was the signe of their repentance?

An. Feare before the Lord, ch. 1. 12.

Qu. How did the Lord comfort them?

An. Sent his spirit unto them, saying, Bring wood, and build this house, and I will be favourable unto it, ch. 1. 8.

Qu. who were the chiefe of the people in this worke?

An. Zerubbabel the sonne of Shealtiel, and Jehoshuah the sonne of Jehosadak the high Priest.

Quest. what was the promise of God unto them?

A. That although this house seemed nothing like so sumptuous and beautifull as that which Salomon built, yet if they would have patience, the time should come, that hee would make it farre more glorious.

Qu. How is that to be understood?

A. Not of the materall Temple, built with wood and stone; but of the spirituall, which should be erected by the comming of Christ, chap. 2. 10.

Quest. what saith the Lord here of their sacrifices?

An.

A. That they were uncleane.

Qu. How?

An. Not in the things themselves, but because the persons that offered them were uncleane.

Qu. What learne we by that?

A. Neither to offer prayer, nor thanksgiving to the Lord, but with a pure heart: for the intent of the heart, and not the word of the mouth, justifieth.

ZACHARIAH.

Question.

W hose son was Zachariah?

A. The son of Barackia?

Qu. Why was he sent?

A. To instruct and comfort the people.

Qu. How did he instruct them?

A. That they would avoid the wickedness of their Fathers.

Qu. How did he comfort them?

An. By telling them God would be mercifull unto them, assist them in their worke, chap. 1. 16. Put backe their enemies, chap. 1. 15. Fill them with all plenty of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the midst thereof, chap. 25. And that Zerubbabel, as he had begun, so shall hee finish the Temple, against all hindrances

Zachariah.

rances whatsoever, chap. 4.5.

Qu. If they did serve the Lord, upon whom would he cast their affliction?

A. Upon their enemies.

Qu. How should their zeale to Gods service be manifested?

A. By their workes, chap. 1.3.

Quest. What should be their best cloathing?

A. Not silkes, nor precious stones, but righteousnesse through Christ, ch. 3.4.

Qu. What doth he prophesie of Christ?

An. That hee should be both King and Priest, by the crownes that were set upon the head of Jehoshua, chap. 6.11.

Qu. Why should those titles be attributed unto him?

A. To signifie all power was given unto him, spirituall and temporall.

Qu. In what sort was Christ promised to come?

A. Humbly and in poverty, riding upon an Asse, chap. 9.

Qu. Why?

An. Because the Prophets had set forth his Kingdome without Majesty and pomp: yet that his dominion should stretch from Sea to Sea, chap. 9.10.

Qu. But wherein was this error?

A. In their grosse and earthly imaginations, having the eyes of their mindes fixt

fixt upon the transitory pompe of this world, and not upon the true and spirituall glory of eternitie.

Qu. After the Jewes returne, and reedifying of the temple, were they at peace?

An. No, they had many afflictions and temptations, for the tryall of their patience, and approving of their faith; onely such as bleeeved had the peace of conscience.

MALACHY.

Question.

What is the first sinne Malachy reproveth?

A. Obstinate hypocricie.

Qu. wherein?

An. In that the Jewes were manifest offenders, and yet seemed to justifie themselves, ch. 1. 6.

Qu. If wee make God our father, what doth he require of us?

A. Honour.

Qu. If we make him our Lord, what?

A. Feare, chap. 1. 6.

Quest. What is the second sinne Malachy reproveth?

An. Carelesnesse in the Priests, that thought any sacrifice was sufficient, and did not examine whether it were according to the Law or not, chap. 1. 8.

Quest,

Malachy.

Qu. What was required in the Priest ?

An. A care in his heart to serve God aright, and his lips to be a treasure of knowledge to instruct the people, ch. 2. 1, 7.

Qu. What is the third sinne that the Prophet reproveth ?

An. The marrying wives of a strange religion.

Qu. What is the punishment of that sinne ?

An. The Lord will cut him off that doth so, ch. 2. 11, 12.

Qu. What is the fourth sinne ?

A. Breach of wedlock, ch. 2. 14.

Qu. What is the fift ?

A. Their distrust, saying, it was in vaine to serve God, seeing the proud prospered, and they were crost, ch. 3. 14, 15.

Qu. From whence proceedeth that sinne ?

A. From want of patience, and submitting to Gods pleasure: for if they saw not Gods helpe ever present to defend them, they would straight-way murmur, which was a signe also of ingratitude.

Qu. How ?

An. In that they forgot their former deliverance.

Qu. Who should be the next Prophet to succeed them ?

A. John Baptist.

Qu. Wherein should his office consist ?

An. In joyning the people together in one

one unity of faith, and pronouncing Gods
Judgements against such as should refuse
to receive Christ, ch. 4. 5.

Qu. who should be the last?

A. Christ Jesus the true Sonne of righ-
teousnesse, whose comfortable beames
of mercy shine upon our soules,
to eternall happinesse.

Amen.

M

The



The Doctrine of the New
T E S T A M E N T.

*Except wee abide in Christ, wee can
doe no good thing, Joh. 15.16.*

THE INDUCTION.

Question.

What doth the New Testament in-
clude?

A. The Gospel.

Qu. What is the Gospel?

A. A message of glad tidings.

Qu. What doth it principally containe?

A. The History of Christ.

Qu. Upon how many points stands the hi-
story of Christ?

A. Upon five.

Qu. Which be they?

A. Upon his Birth, his Life, his Death,
his Resurrection, and Ascension.

Qu. What doth his Birth teach us?

An. That he is the day-starre of mercy,
risen to conduct us out of the darknesse of
death,

death, and guide our feet into the way of peace, Luke 1.7,8.

Qu. What doth his Life teach us?

A. All vertues requisite for a true Christian, he being the way, the truth, and the life, Joh. 14.6.

Qu. What doth his Death teach us?

A. That our death is paid, and the rigour of the Law satisfied, due to us for our sin, wherein consisteth our full redemption, Mat. 20.28. Gal. 4.5. Heb. 6.10.

Qu. What doth his Resurrection teach us?

A. The conquest over death, sinne and hell, wherein standeth our justification Rom. 4.

Qu. What doth his Ascension teach us?

An. That our passage into Paradise is by him onely made open, which before (through sinne) was shut up against us, to the intent that where he is, we may also be, Joh. 14.13. & 12.26.

Qu. What doth Christ require of us for all these benefits?

A. Two things.

Qu. Which be they?

A. Faith and obedience.

Qu. What is faith?

An. An assured beliefe of all his words and deeds.

Qu. What is obedience?

An. A constant endeavour to performe

The Induction.

all that he hath commanded, Mat. 28. 20.

Qu. How doth the Old and New Testament agree?

An. In this, that they both teach to know one God, embrace one faith, and erect one Church.

Qu. How doe they differ?

A. Foure manner of wayes.

Qu. which be they?

A. First, touching their publication; secondly, their effect and fruit; thirdly, their ceremonies; and fourthly, their teachers.

Qu. How doe they differ touching their publication?

A. The Law was publish't with terrour, the Gospell with joy.

Qu. How doe they differ touching their fruit?

A. The fruit of the Law is death, Deut. 27. 26. The fruit of the Gospell life, John 17. 3.

Qu. How touching their ceremonies?

A. In the law, their Altar was made of stone: in the Gospell our Altar is Christ Jesus, Heb. 13. 10. In the Law they did sacrifice calves: in the Gospell our sacrifice must be the calves of our lips, Prayer and Thanksgiving, Heb. 13. 15. In the Law they did circumcise the fore-skin: in the Gospell we must circumcise and cut off the lewd affections of our hearts, Rom. 2. 29.

In

In the Law their pasſeover was a Lambe of the flocke, Exod. 22. 4. In the Goſpel our Paſſeover is the Lambe Chriſt Jeſus, 1 Cor. 5. 7. In the Law the Paſſeover was but the ſhadow of the thing: in the Goſpel the Paſſeover is the thing it ſelfe.

Qu. How doe they differ touching their teachers?

A. The Publiſher of the Law was man, Moſes; the Publiſher of the Goſpell God and Man, Chriſt. The teachers of the Law fore-told the comming of Chriſt in the fleſh, Eſay 7. 14. The teachers of the Goſpel fore-tell his comming in glory; Matth. 24. 30, 31. & 25. 31. The teachers of the Law led forth the children of God to Canaan, Joſh. 12. 6. The teachers of the Goſpel direct them to Heaven, Mat. 5. 3, 8, 10. They delivered them from the hands of humane tyrants, Exod. 12. 13. Jud. 16. 50. Chriſt in the Goſpell ſets us free from the hands of the ſpirituall tyrant, the devill, 1 Cor. 15. 54.

Qu. How many are the writers of the Goſpel?

Foure.

Qu. Which be they?

A. Matthew, Mark, Luke, and John.

Queſt. Is the ſubject of thoſe holy writers all one?

A. It is.

Matthew.

Qu. What method shall wee then use, to draw particular points of doctrine from each of them, and not iterate any thing?

A. Divide the whole History of Christ into foure parts, and every part into foure branches.

Qu. Content: What are the foure branches I shall dispute with you upon in the Gospel after S. Matthew?

A. These: Christ his Birth, his Persecution, Baptisme, and Election of his Apostles.

Doctrine out of the Gospel after S. MATTHEW.

Question.

WHAT was Matthew by profession?

A. A Publican.

Qu. What were the Publicans?

A. Those kinde of Jewes, which in the name of the Romanes did gather up the taxes and tallages imposed upon the people.

Qu. How came he to be an Apostle?

An. Christ called him as he was sitting at the receit of custome; who presently, notwithstanding the scandals and bad reports which the Jewes had given out of Christ, and that he himselfe was exceeding rich, left all, and followed him.

Qu. What doth Matthew first set downe?

An.

An. The comming of Christ into the world.

Qu. How is that?

A. Two manner of wayes.

Qu. Which be they?

A. Once in the flesh : many times in the spirit.

Qu. How comes he in the spirit?

A. Two manner of wayes : by Grace to inspire us, as when the spirit of God fell upon the 70. Elders, Num. 11. 25, 26. and upon the Apostles, Act. 2. 3, 4. Or by faith to assure us, as S. Paul saith, the same spirit beareth witnesse with our spirit, that we are the children of God, Rom. 8. 25, 26.

Qu. By what example doe we learne Christs comming in the spirit?

A. By the example of Gods appearance to Elijah?

Qu. How was that?

A. First came a mighty wind and tare the rockes, but God was not there : then rose an earth-quake, but God was not there : then came a fire, but God was not there : at last came a soft and still wind, and God was there, 1 King. 19. 15, 16.

Qu. Doth Christs spirit after the same manner descend into us?

A. Yes.

Qu. How?

An. First, there comes the breath of

Matthew.

his threatening voice to breake our stony hearts ; then an Earth-quake , that is , a trembling at his judgements ; thirdly , a fire to try if we repent aright ; last of all, a soft voyce of happy tidings , which is the Lambe Christ Je.us.

Quest. How was his comming in the flesh ?

An. Hee was conceived by the Holy Ghost , and borne of the Virgin Mary, Mat. 1. 18.

Qu. Is this all the times hee shall come in the flesh ?

A. No, he shall come at the latter day.

Qu. In what manner ?

An. With power and great glory , chap. 24. 30.

Qu. What to doe ?

An. To judge the world with righteousness , and the people with equity ; that is, to give to every one according to their deeds, Mat. 16. 27.

Quest. Why did Christ take upon him our flesh ?

A. To satisfie for our sins.

Qu. How ?

An. In suffering underneath the justice of God what we had deserved.

Qu. What was the first evill that Christ suffered ?

A. Persecution.

Qu. When ?

An.

A. As soone as he was borne.

Qu. By whom?

A. By Herod King of the Jewes.

Qu. What learne we by that?

A. That a Christian life in this world, from the day of our birth to the houre of our death, is nothing but crosses and afflictions.

Qu. How came Herod to be King?

An. Hee bought it of *Cesar* for a great summe of mony.

Qu. How did hee behave himselfe in the Kingdome?

An. Like a bloody Tyrant, hee slew all that were of the lineage of *King David*, and burnt their Pedigrees, because he feared to be driven from his seat and authority, by one which he heard should spring of that family: and therefore likewise hee slew his sister, and her husband that was a Jew, and put to death his own son which he had begot upon a Jewish woman.

Qu. How long was it ere he could seat himselfe in the Kingdome?

A. Thirty yeeres, continually making war upon the Jewes: so hard did they endure the government of a stranger.

Qu. Why was *Jerusalem* troubled when newes was brought of the birth of a new King, which was *Christ*, knowing they were weary of the government of *Herod*?

Matthew.

An. First, to flatter him, because they would seeme to be affected as he was, for he was greatly troubled, Mat. 2. 3. And secondly, because they feared there would arise a new occasion of bloud-shed, by the contention of these two Kings.

Qu. What was the end of Herods malice towards Christ?

An. As it is of all persecutors of Gods people, his owne ruine: for Christ was delivered from his rage, Mat. 2. 13.

Qu. Did his rage so end?

A. No: when he saw himselfe mocked of the Wise men, that promised to bring him word where Christ was, he most cruelly slaughtered all the young children of Bethlehem and the Coasts thereabouts, thinking so to be sure of his destruction. Mat. 3. 26.

Qu. What doe we learne by the massacre of so many innocents, Christ onely reserved?

An. That tyranny may destroy the body of religion, but not the soule.

Qu. Was this no fault of the Wise-men, to breake promise with Herod?

An. No: it is lawfull to breake promise in any thing, wherein the honour. and service of God may be hindered.

Qu. How was Christ preserved?

A. By flight into Egypt.

Qu. Why did Christ, being Col., give place

place to the fury of Herod?

An. To shew that it is lawfull for us to flie from persecution, and save our lives, so it may be done without scandall to the Gospell, Mat. 10. 23.

Qu. why did he flie into Egypt, rather then into any other Countrey?

An. For two causes: first, that the Scripture might be fulfilled, according to the Prophet *Osea*; *Out of Egypt have I called my Sonne*: and secondly, to shew that hee would forsake the Jewes for their ingratitude, and receive the Gentiles.

Quest. wherein consisted their ingratitude?

An. In stoning the Prophets and men of God, which were sent unto them for their soules health, Mat. 23. 27.

Qu. How doth Christ prophesie their ingratitude should be punished?

A. By threatning upon them a spirituall and a corporall plague.

Qu. what was their spirituall plague?

An. Famine of the word, and scarcity of Teachers.

Qu. what was their corporall plague?

An. Ruine of their City, desolation of their Temple, and a generall dissipation and scattering of their whole nation, at whose hand shall bee required the bloud of all the Saints, from *Abel* to *Zacharie*,
the

Matthew.

the Son of *Barachia*, whom they slew betweene the Temple and the Altar.

Qu. How many were the benefits of God bestowed upon the Jewes?

A. Innumerable, but these especially; he saved *Noah* from the flood, *Abraham*, from the *Caldeans*; hee brought them afterward out of *Egypt* through the red Sea; hee fed them in the wilderness with meate from heaven, and water from the Rocke; forty yeares space their garments never waxed old; hee led them dry over *Jordan*; hee gave them possession of one and thirty Kingdomes; he instructed them in his true service, hee built them a Temple, hee supplied them daily with Prophets to be their guides: and finally, sent his onely begotten sonne amongst them, to be a Physician both of their bodies and soules, whom they most cruelly put to death.

Qu. Who did first make knowne the birth of Chr. st?

A. A starre, *Mat. 2. 2.*

Qu. How did the Starre differ from other Starres?

An. In three respects: first, as touching the place, being lower fixed then other Starres: Secondly, as touching the motion, moving directly forward, and not circularly: and thirdly, as touching

ing the time, it shone as well by day as by night.

Qu. To whom did the starre appeare?

An. To the Wise-man of the East, to conduct them where Christ was borne.

Qu. what is signified by that starre?

A. The spirit of God which must illuminate our hearts, or we shall never finde the way unto Christ.

Qu. when the wise-men found Christ, what did they?

An. As men must doe when they have once got a knowledge of him.

Qu. what is that?

An. Acknowledge our love and service to him by our eternall oblations.

Qu. what were their oblations?

An. Gold, Frankincense, and Myrrhe: Gold, as he was a King, Frankincense, as he was a Priest, and Myrrhe, as hee was a Prophet, *Mat. 2. 11.*

Qu. But in stead of these three things, what doe wee Christians learne to offer unto him?

A. For Gold, purity of life: for Frankincense, prayer and thanks-giving; and for Myrrhe, patience in adversity.

Qu. In the eleventh Chapter of this Gospel, Christ saith, I thanke thee Father, that thou hast hid the knowledge of thy will from the wise and prudent, and hast shewed it

unto

Matthew.

unto babes ; yet here hee saith, the Wise-men came to worship him : what difference is there betwixt the Wise-men hee speaketh of there, and these mentioned here ?

An. By the Wise-men there hee understandeth such as arrogantly depend upon their owne knowledge, and measure all things by humane reason : By Wise-men in this place, hee understands such Wise-men as in things that belong to the honour of God, and our justification, reject the power and wisdom of man, and cleave onely to the grace of God through Christ, and sincerity of his word. In which sense they are also called babes, Mat. 11.25.

Qu. *In professing of Christ what comfort have we ?*

A. A threefold comfort, first, we know he is our Lord, and can, and will defend us from all our enemies, Mat. 28. 18, 20. Secondly, he is our Teacher, and will instruct us in all things necessary to salvation. And thirdly, our spirituall Physician, to call us unto him, to comfort and heale our afflicted consciences, Mat. 11.28.

Qu. *where is the end of the Old Testament, and beginning of the new ?*

An. In the Baptisme of Christ ; for by that God doth as it were point unto us, and shew that he is the true Messias and Saviour of the world.

Qu.

Qu. By what signe?

A. By the visible appearance of the holy Ghost, and the voice that was heard, This is my dearly beloved Son, in whom I am well pleased, Mar. 3: 17.

Qu. How many things are required in Baptisme?

Ans. Three: the visible, Elements, (which is water) the Word, and a Promise of Grace.

Qu. What was the difference betweene the Baptisme of John, and the Baptisme of Christ?

A. John did baptise with water to repentance; but Christ did baptise with fire, that is, by his holy Spirit, working in our hearts to the remission of sins.

Quest. Why is John said to prepare the way of the Lord?

A. Because his doctrine was repentance, and no man can come unto Christ except he first confesse the damnable state he is in through sinne, and be heartily sorry for the same, faithfully beleevyng onely by the merits of Christ to bee delivered from thence.

Qu. Whom did Christ first call to his service?

A. Poore Fishermen.

Qu. What doe we learne by their calling?

A. Two things.

Qu.

Matthew.

Qu. Which be they?

An. First, an example of charity in Christ, that of his tender mercy and grace chose such poore and simple men to be the chiefe Pastors and Pillars of his Church. Secondly, an example of faith and obedience in them, who no sooner were called, but streight way left all they had and followed Christ, Mat. 4. 22.

Qu. How did they follow him?

An. Not as many Christians now a- dayes doe, in outward shew, and seeming holinesse, but with that resolution, that they willingly under-went poverty, scorne, slander, and death it selfe, to shew themselves worthy schollars of so worthy a Master. Besides, they were but once called upon, and they came; but we are many times exclaimed upon, and yet wee come not.

Qu. How led Christ his Disciples?

A. Two manner of wayes, bodily and spiritually.

Qu. How did he lead them bodily?

An. By inuring his body to travell by sea, by land, in city, field, mountaine, and valley, for the publishing of the Gospel, and worke of their salvation.

Qu. How did he lead them spiritually?

An. By manifesting unto them great signes and arguments of humility, patience,

ence, love, fortitude, and all other vertues of the minde : so that what hee was, such hee would have them, and all that insift upon his holy name, to be.

Qu. why did not Christ chuse his disciples amongst the mighty, learned, and rich men of the world?

A. Because the mighty stand upon their reputation, the learned are obstinate in their opinions, and the rich enthralled with covetousnesse.

Qu. was there none of this sort came when Christ called them?

An. Yes, but they were but few : as of rich men *Zacheus* and *Matthew*, of Gentlemen the *Centurion*, and *Joseph* of *Arimathea*; and of the learned, *Nicodemus*, *Samuel*, and *Saul*.

Qu. Did these men leave all and follow Christ?

A. They did.

Qu. How then had Matthew a house to banquet Christ in afterward?

An. To forsake all is understood, not cleane to depart from all which they had, but to make no reckonning of their goods, otherwise then might serve to the glory of God, and the reliefe of his poore distressed members.

Qu. why doth Christ call his Apostles and Ministers, the salt of the earth?

An.

Matthew.

An. Because as the property of salt is to bite, purge, and preserve ; so their doctrine ought to testifie, reprove, and instruct.

Qu. Why are they called the light of the world ?

A. Because in doctrine and conversation they must be as shining and glorious guides to the dark minds of the ignorant.

Qu. What is the end thereof ?

A. The glory of God.

Qu. Is it not then enough for them to preach the Gospell openly, and with boldnesse of heart ?

A. No : they must likewise bring forth fruits of good life by their deeds of charity, Mat. 5. 16.

Qu. In how many things consisteth the testimony of a good life ?

A. In three.

Qu. Which be they ?

An. In holinesse, which belongeth to God ; in righteousness, which belongeth to our neighbour ; and in sobernesse, that belongeth to our selves.

Qu. For how many causes are wee bound to serve God ?

A. For three causes, *Jure creationis*, because he created us ; *Jure redemptionis*, because he redeemed us ; & *Jure amoris*, because he loved us.

Doctrine out of the Gospell
after S. MARKE.

Question.

What was Marke?

A. A disciple of Peters, of whom hee had learned the Acts of Christ.

Qu. What are the branches to be handled in this Gospell?

A. The tempting of Christ, his fasting, prayer, and miracles.

Qu. When was Christ tempted?

An. As soone as hee had received baptism; whereby we learne, that the Spirit of God begins no sooner to worke, but it is as soone crost and over-thwarted by the Spirit of the Divell, ch. 1. 12.

Qu. What is the difference betweene these two spirits?

A. The Spirit of God is loving, gentle, meeke, not forcing, nor threatning: the spirit of the Divell is subtle, cruell, false, and full of terrour. Betweene these two spirits, the spirit of man is continually tossed; the one working to our salvation, the other to our damnation.

Qu. Who did tempt Christ?

A. Two sorts of creatures.

Qu. Which be they?

A. The Divell, and the Jewes.

Qu.

Marke.

Qu. From whence fetcheth the Divell his arguments wherewith he tempteth?

An. From three things: either from the wit and reason of man, the customes of the world, or from the corruption and wresting of the Scriptures, as in this place appears.

Qu. what doth the Divell tempt unto?

A. Sinne.

Qu. what is the nature of sinne?

A. To destroy.

Qu. what followes sinne?

A. A two-fold judgement: the one inward, as torment of conscience, and decay of gifts: the other outward, as contempt and reproach of the world.

Qu. How many kindes of temptations are there?

A. Two.

Qu. which be they?

An. Bad, which proceed from the Divell and his instruments; and good, which proceed from God.

Qu. How doth God use to tempt?

A. Two manner of waies: by tryalls on the right hand, and by tryals on the left.

Qu. How doth he tempt us by tryals on the left hand?

An. By offering us temporall blessings, as wealth, promotion, and such like, to see if wee will take hold of them justly, or after

after an indirect and sinfull manner. Or, by bestowing upon us temporall blessings, to try if wee will dispose of them according as hee hath commanded, and as his upright Almnrs.

Qu. How doth he tempt us by trials on the left hand?

An. By suffering Heresies to rise up amongst us, to see if they can seduce us; or by common corruption of manners, when many slanders, scandals and injuries are offered to prove our constancy, patience, and love.

Qu. How did the Jewes tempt Christ?

A. By frivolous questions to entrap his life, as, whether it was lawfull to give tribute to *Cæsar* or not, chap. 12. 14.

Qu. What is our comfort in temptation?

An. That if wee abide faithfull and constant, God at the last will send his Angels to deliver us, as hee did unto our Saviour, chap. 1. 13.

Quest. Why doth God suffer us to be tempted?

A. For five speciall reasons.

Qu. Which be they?

An. First, to try whether wee be faithfull: Secondly, to make us seeke unto him for helpe: Thirdly, the better to manifest his power and love in delivering us: Fourthly, to create in our hearts a
thanke-

Marke.

thankfulnesse for our deliverance ; and
fiftly , that we may e made like unto our
Saviour Christ.

*Qu. Is it in the Divels power to tempt us
when he pleaseth ?*

An. No , he cannot doe it : by the ex-
ample where the uncleane spirit which
Christ had cast out of the man in the
Countrie of the Gadarens, who could not
enter so much as into the heard of Swine,
before he had asked leave of Christ , chap.
5. 14.

Qu. What doth this inferre ?

An. That we ought alwayes to pray that
we be not led into evill temptation.

*Qu. After Christ was delivered from the
temptation of the Divell, what did he ?*

An. As we ought to doe in the like case,
more chearefully endeavoured to performe
the will of his Father.

*Qu. What may we therefore liken the temp-
tation of the Divell unto ?*

An. A blow or wound , which dismaies
not the good Christian , but rather stirs
him up more forcibly to withstand the
assault of his enemy.

*Qu. What opportunity did the Divell watch
to tempt Christ ?*

An. When he was alone in the Wilder-
nesse, and oppressed with long fasting.

Qu. How long had he fasted ?

An.

A. Forty dayes and forty nights.

Qu. *what company had he?*

A. None but wilde Beasts.

Qu. *what may wee understand by the wilderness?*

A. The World.

Qu. *what by the wilde beasts?*

An. The inward and outward dangers thereof.

Qu. *Inward dangers, of what?*

A. Of ones owne rude and untamed affections.

Qu. *Outward dangers, of what?*

An. Of the vanities whereby we continually fall.

Qu. *what is a good remedie against these dangers?*

A. Fasting, and not, as some suppose, forty dayes, but so long as wee live in the wilderness of this wicked world.

Qu. *what is fasting?*

A. Sobriety of life.

Quest. *How many kindes of fastings are there?*

A. Two.

Qu. *which be they?*

An. Corporall, which is a refraining from meat; and spirituall, which is an abstaining from sin.

Qu. *when are wee truly said to fast?*

Ans. When wee keepe our eyes from looking

Marke.

looking after vanities, our tongue from cursing, swearing, and evill speaking, our hearts from meditating mischief, our hands from practising unlawfull actions, and our feet from treading in the way of scorners.

Qu. what is the true property of fasting?

A. It must not be done for vaine-glory, but to mortifie the body, that it may be in subjection to the spirit, and to the intent we may have the more provision for the relieving of the poore.

Quest. what are the effects that follow fasting?

A. Health, perfection of memory, sharpnesse of wit, long life, and happinesse of soule.

Qu. what is the opposite of fasting?

A. Intemperance.

Qu. what is Intemperance?

A. An overflowing of voluptuousnesse, against reason, and the health of the soule, seeking no other contentation, but the delight of the senses.

Qu. what are the effects that follow it?

A. Disorder, impudency, unseemlinesse, negligence, imbecillity of body, and destruction of soule.

Qu. wherein consists intemperance?

A. In sumptuous feasting.

Qu. Is it not tolerable for Christians to feast?

An. Yes, if it be done with moderation and thanksgiving, as it appears by the example of *Matthew*, who feasted our Saviour Christ, ch. 9. 15.

Qu. *whom must we feast?*

An. Not our rich neighbours, lest they bid us again, & so recompence be made; but the poore, maimed, lame, and blinde, and God shall reward us at the resurrection of the just, Luke 14. 12, 13.

Qu. *May not a man both feast and fast at one instant?*

A. Yes, so in the midst of his delicacies he be able to temper his affections.

Qu. *what must be joyned to fasting to make it acceptable?*

A. Repentance and prayer.

Qu. *what is repentance?*

A. A hearty sorrow for sin, with a firm resolution never to offend again: so that it is not enough to be grieved for our sin, except we likewise amend.

Qu. *Give an instance?*

An. It is our Saviours words: Repent. and amend, for the Kingdome of God is at hand.

Qu. *what goes before Repentance?*

An. Admonition.

Qu. *what followeth?*

An. Forgiveness.

Qu. *who hath the power to forgive?*

N

An.

Marke.

A. Christ the Son of God, ch. 2. 10.

Qu. When hath he power to forgive?

A. Whensoever wee call upon him by faith, as by the example of the blinde man, chap. 10.

Q. What doth this readinesse to forgive infer?

An. Imitation in us to doe the like one for another.

Qu. why?

A. Because except we forgive one another, we shall not be forgiven of our Father which is in heaven, ch. 11. 16.

Q. How many circumstances as touching our selves are to be considered in pardoning offences?

A. Six.

Qu. Which be they?

A. First, who it is that must forgive; every one, as well the King as the subject. Secondly, what is to be forgiven, not only slight offences but capitall wrongs, whether sudden or premeditate, thirdly, who they be we must forgive; namely, our christian brethren, fourthly, how often, not seven times only, but seventy times seven, fifthly, in what sort: not fainedly but from the heart, sixthly, when; not after the Altar only, and when we pray, but at all times when our brother shall seeme to offend.

Qu. In how many points consisteth forgiveness?

A. In foure.

Qu. which be they?

A. *Connivere*, to wink at our brothers offence; *condonare*, to pardon the quality of the offence; *remittere*, to withhold the punishment; and *indulgere*, to take into favour againe.

Qu. But if the offence be such as wee must needs reprove our brother, how must it be done?

A. Mildly, lovingly, secretly, and guiltlesse our selves of what we reprove him for; freely and without feare, upon a true and just occasion, and at a fit time.

Q. To what may we compare him that is a great reprobender of others, and never looks into his own infirmities?

A. To five things.

Qu. which be they?

A. To the lampe in the temple, which giveth light to the Priest, and consumeth it self. 2. To the eye, that seeth all things, but sees not it selfe. 3. To Noahs workmen, that built an Ark to save Noah, & were drowned themselves. 4. To such a time one as cloathes every one, and goes naked himself. 5. To Esau, that was a forerunner, lived alwaies abroad, and therefore but did lose the blessing at home.

Q. What is the gate that opens to forgiveness before God?

A. Prayer.

N 2 Qu.

Marke.

Qu. what is Prayer?

A. A calling upon God in the time of trouble.

Quest. How many sorts of prayer are there?

An. Two, mentall, consisting in the heart, without utterance from the tongue and vocall, conceived in the heart, and pronounced by the tongue.

Qu. How many are the specially properties of prayers?

A. Foure.

Qu. which be they?

A. It must be secret, without ostentation; zealous, without doubting to obtaine brieft, without much babling; and constant, without intermission, ch. 11. 24.

Quest. How many reasons are there to prove the goodnesse of prayer?

A. Six.

Qu. which be they?

A. First, it is full of joy, for in the company of God there is nothing but joy. Secondly, God hath built an house, and appointed a day for it: thirdly, it maketh us like the Angels in Heaven; fourthly, it is an incense in the nostrils of God; fifthly, it doth more good than Almes deeds, for by our Almes we helpe but a few, but by Prayer we may profit thousands; sixthly, it is a victorious thing, for it overcome

me

meth God, which overcommeth all things.

Qu. when must we pray?

A. At all times.

Qu. why?

An. Because we know not when the Lord will call us to judgment, c. 13. 33.

Qu. what is an enemy to prayer?

A. Drowfinesse; and therefore our Saviour hath said, watch and pray.

Quest. How must our minds be disposed when we pray?

A. To be in charity with all.

Qu. what may encourage us to pray?

A. The faithfull promise of the Lord, that he will heare us: Ask and yee shall have; knock, and it shall be opened unto you.

Q. How was prayer effectuall in Christ?

An. By prayer he wrought some of his Miracles, as appeareth, ch. 9. 25.

Q. what is a miracle?

A. An act exceeding the course of nature.

Qu. why was it requisite that Christ should make miracles?

An. To prove himselfe both God and Man, and consequently the true Messias and Saviour of the world.

Qu. To save, how many waies may it be understood?

An. Two manner of waies: first, in preserving & giving temporall blessings to all: and secondly, in redeeming of some, by giving eternall happines to the elect.

Q. What are the Miracles of Christ?

A. Giving sight to the blind, strength to the lame, health to the sick, walking upon the waters, & raising of the dead, &c.

Q. In this respect, what is Christ called?

A. A Physitian.

Qu. How doth he differ from other Physitians?

An. As wrought by his own power, he looked not for reward, and he scorned not to handle and touch his sick patients, notwithstanding the contagion of their diseases.

Doctrine out of the Gospell after Saint L U K E.

What was Luke?

An. A Physitian of Antioch, and a Companion with Paul in his travails.

Qu. Did he write the Gospell as an eye-witnesse of the same?

An. No: but as he had heard from Paul and others.

Qu.

Q. what are the points from whence we must derive our argumentation in this Gospel?

Answ. The preaching of Christ, the slanders which he suffered for the same, his apprehension and examination.

Qu. when began Christ to preach?

An. At twelve yeers old, when his parents found him disputing with the Doctors in the Temple, ch. 2. 46.

Qu. How shall we know a Preacher?

An. By his fruits.

Qu. which be they?

An. His doctrine, if it be of God, and his conversation, if it be according to his doctrine.

Qu. How many things are required in a Preacher?

An. Six things: to Preach, to exhort, to pray, to praise, to reprove, and to encourage.

Qu. what is it to exhort?

An. To remember the hearers of the Word, what they have heard: and to be serious with them not to forget that which they have learned, but to bring forth fruits of a good life.

Qu. what are the fruits of a good life?

An. Deeds of charity, done to the honour of God and good of our neighbor.

Qu. To what end are they availeable?

N 4

An

Luke.

An. To shew how neere, or how far off we are from Christ: for he that findes by the disposition of his heart, that he willet well to all men, not onely his friends but his enemies, hath a sure testimony that God doth dwell in him: whereas contrarywise, he that feeleth not the heat of charity in his heart, may thinke assuredly God is far from him.

Qu. *Are we then justified by works?*

An. Yes, before men, but by faith before God.

Qu. *What is it to pray?*

A. To desire of God to open the hearts of the hearers, that they may be edified by their hearing.

Qu. *What is it to prayse?*

A. To give God thanks for them when they are seen to profit.

Qu. *What is it to reprove?*

A. To inveigh against their sins, laying before them the judgements of God.

Qu. *What is it to encourage?*

A. To give boldnesse to the penitent, assuring them of mercy.

Qu. *What is required in the hearers?*

An. Five things: First, diligent attention, not to have their minds caried away in time of preaching through vanities; secondly, meditation, to ruminate upon such good lessons as they have heard; thirdly,

thirdly, application to expresse it in the manner of their life: fourthly, prayer for the continuance of Gods Spirit upon their Teachers; and fifthly, thanksgiving for the light of the Gospell.

Quest. After what method doth Christ teach?

An. Sometimes by Parables and Similitudes, and sometimes more plainly and familiarly.

Qu. why did he teach by Parables?

An. Because the unbelieving Jewes might heare and not understand, chap. 8. 10.

Qu. what is a Parable?

A. A discourse containing one thing in words, and another in sense.

Qu. what vices doth Christ reprove?

An. All.

Qu. How doth he reprove ambition?

An. By saying to the Apostles, He that seemeth least among you, the same shall be great, ch. 9. 48.

Qu. How Pride?

An. He that exhalteth himself shall be brought low, and he that humbleth himselfe shall be exalted, ch. 18. 14.

Qu. How revenge?

An. When James and John saw the Samaritanes would not receive Christ, they willed him to call for fire from hea-

ven to consume them: but Christ rebuked them, saying, Yee wot not of what spirit ye are: I come not to destroy, but to save, ch. 9. 55. 56.

Q. How inconstancy or falling from the truth?

A. No man having put his hand to the Plough, and looking back, is apt for the kingdome of God, ch. 9. 62.

Qu. How neglecting the word when it is preached, and not bringing forth fruits of repentance?

A. It shall be easier for Tyre and Sydon in the day of judgement, than for such men, ch. 10. 14.

Qu. How worldly carefulnesse?

A. By the Parable of the rich man that built his Barns wide, and laid up goods for many years, and said to his Soule, Now take thy rest: when presently God pronounced unto him, Thou foole, this night shall thy soule be taken from thee, ch. 12. 16. 20.

Qu. How else?

A. By the example of the Ravens and Lilies of the field, which neither sow nor reap, yet God feeds them: and the Lillies are cloathed with greater royalty than Salomon, ch. 12. 24. 27.

Q. By what reason did Christ confute the folly of worldly minded men?

An.

A. By an argument *a minore ad majus*: by saying, Which of you by taking thought, can adde to his stature one cubit? If ye be not able to do the lesse, how will ye perform the greater? c. 12. 25, 26.

Qu. *What must be our care?*

An. Not for trash of this world, but to lay up treasure in heaven, where neither thiefe approacheth, nor rust can corrupt, ch. 12. 33.

Qu. *How reproveth Christ rash judgement, as when we doe condemne such upon whom God executeth his judgments to be greater sinners than we our selves are?*

An. By telling us, that except we repent, we shall all likewise perish, c. 13. 3.

Qu. *Why?*

An. Because whosoever hath deserved worst, we (if God should enter into judgment with us) have deserved as bad as they.

Qu. *How doth he reprove the trust in our own merits?*

An. By saying, when we have done all that we can, we are still unprofitable servants; because we can doe nothing but that which is our duty to doe, ch. 17. 10.

Q. *Whom doth Christ pronounce blessed?*

A. The peacemaker, the poor in spirit, the sorrowfull, for they shall rejoyce; the persecuted; for great shall be their reward in heaven, Mat. 5.

Qu.

Qu. Wherein doth blessednesse consist?

An. Not in honour, for then *Pharaoh* had been blessed: not in wit, for then *Achitophel* had been blessed: nor in wealth, for then *Achab* had been blessed: but in the feare of the Lord.

Qu. How is this feare preserved?

An. By having a care to the Commandements.

Qu. Wherein consisteth this performance of the Commandements?

An. Not only in bridling the hands, but in refraining the affections of the heart; as it is not enough to refraine from the shedding of blood, but from the thought thereof.

Quest. How doth Christ threaten the cruell?

An. He that in anger calleth his brother fool, shall be in danger of hell-fire, *Mat. 5. 22.*

Qu. To what a strict reckoning will he call the lascivious?

An. Whosoever looketh on a woman to lust after her, hath (saith hee) committed adultery already with her in his heart, *Mat. 5. 28.*

Qu. Is it lawfull for a man to put away his wife?

An. No, except it be for fornication, *Mat. 5. 32.*

Qu.

Qu. What oathes must we use in our private communication?

An. Yea, yea; and nay, nay: for whatsoever is more then that, commeth of evill.

Qu. By what may we sweare?

An. Neither by heaven, for it is the throne of God, nor by earth, because it is his foot-stoole.

Qu. May we not sweare at all?

A. Yes, before a Magistrate, for the confirmation of a truth, but not otherwise.

Qu. What is an oath?

An. A calling of God to witnesse, that what we sweare is true, or to be revenged on us if we lie.

Qu. May we that are humane creatures be revenged one upon another?

An. No.

Qu. Why?

An. Because Christ hath said, blesse them that curse you; doe good to them that hate you, ch. 6. 28.

Qu. By what reason doth Christ binde us hereunto?

An. By an argument taken from the nature of God, who is so gracious and loyng unto man-kind, as he maketh the Sun to rise, and the raine to fall upon the just and unjust, Mat. 5. 45.

Qu. Who is Just?

An. Not any man: for he that saith he hath

hath no sin is a lyar, and there is no truth in him.

Q. How many sorts of sinners are there?

A. Three.

Qu. Which be they?

A. The first are such as are of a reprobate sense, neither fearing God nor man, as *Pharaoh, Judas, &c.* The Second are such as before God are very impious, yet to themselves & the World would seem righteous: and of this sort are the Pharisees and Hypocrites. The third is of those that in the sight of God and the World are sinners, but because they acknowledge their sins, and are displeased with themselves for the same, praying unto God for his grace, therefore are of him reputed righteous, as *Mary Magdalen, Zacheus, and the Thiefe upon the Crosse.*

Qu. What is a speciall note to know a repentant sinner by?

A. Vigilance, that when the Lord cometh, hee be not found an unprofitable servant.

Q. Who are called profitable servants?

A. Such as with care perform the will of their Master.

Qu. Who are called unprofitable servants?

An. First, such as are Magistrates, and abuse their authority to the hurt of such

as are under them: Secondly, such as are under the degree of subjects, and neglect their calling, or deprave it by their wicked practice: Thirdly, rich men, that help not the necessities of the poor: Fourthly the wise and learned, that suffer the ignorant to goe astray for want of their good Counsell and instruction.

Q. For all these good instructions which Christ gave unto the Jews, how did they reward him?

A. With slander and reproach, saying, that he did blaspheme, and cast forth devils by the name of Belzebub the prince of devils, ch. 5. 11. & 11. 15.

Qu. what is blasphemy?

An. To detract from the power of the holy Ghost.

Qu. was it sufficient to allay the malice of the Jewes, to say Christ was a blasphemer?

A. No, the condition of envious men is such, as when they have done what disgrace they can in words, they practise deeds for the overthrow of the they hate.

Q. How did they practise Christs overthrow?

An. By hiring Judas to betray him unto them.

Qu. what doe we learn by this, that amongst the twelve one was a traitor?

An.

Luke.

An. That even amongst the smallest number of Gods Elect, there the Divell hath his instrument.

Q. For what did Judas betray his Master?

A. For mony, as many doe their souls, ch. 22. 6.

Q. What was the last memorable thing that Christ did before his betraying?

An. The institution of the Sacrament of his body and blood.

Qu. Of how many things doth this Sacrament consist?

A. Of two.

Qu. Which be they?

An. The visible substance, which is bread and wine; and the invisible grace, which is redemption by his death, to all that receive this Sacrament worthily.

Qu. How many things are required for the worthy receiving thereof?

A. Foure.

Qu. Which be they?

A. Knowledge, to discern the difference berwixt this holy Ordinance and other Ceremonies: Faith, to believe that Christ died for us: Repentance, to be sorry for our sins: and Charity, to forgive our brethren.

Q. Is it not enough then to remember Christ by meditation, reading and hearing?

An.

A. No: except we doe likewise actually receive his body and blood in the Sacrament.

Qu. *what two things did Christ use in offering his body upon the Crosse?*

A. A breaking of his body, and a drawing forth of his blood.

Qu. *what must our breaking be?*

An. A contrition of heart for our sins, and breaking of bread in the way of Charity.

Qu. *what must our pouring forth be?*

An. Teares of repentance, and teares of compassion.

Qu. *How doe we receive Christ in the Sacrament?*

A. Spiritually.

Q. *what place must we prepare for him?*

A. An upper roome in the bosome, an inward roome in the heart, a large room to receive his retinue, a faire room hung with the tapestry of righteousness, a sweet room deckt with the flowers of love, a convenient roome with a chimney and a bed, that is, the fire of zeale, and bed of peace.

Qu. *what must be his diet?*

A. Prayer and Thanksgiving.

Qu. *who his attendants?*

A. Faith, Hope and Charity.

Qu. *How shall a man know whether he bath*

John.

hath received Christ or not?

A. If he find that he doth not only hear his word, but brings forth the fruits of good doctrine: and therefore a good Christian is compared unto a Tree.

Qu. why?

An. Because he hath a root, which is hope; a heart, which is faith; a bark which is Charity; branches, which are spirituall vertues; green leaves, which are good words; and fruit, which is good works.

Qu. How was Christ apprehended?

An. With bills and staves.

Q. How did they use him?

An. Buffeted him, and set a Crown of thorns upon his head.

Qu. whither did they bring him to be examined?

An. To the High Priest first, then to Pilate, and afterward to Herod.

Qu. what were these men?

A. Chief Magistrates, but very wicked.

Q. what are godly Magistrates called?

An. Gods.

Qu. why?

A. Because they execute the judgment of God upon the offenders.

Qu. what was a note of a bad Magistrate in Pilate?

A. This, that although he knew Christ to be innocent, yet because of the opinion of

of the people, rather then he would purchase their displeasure, he delivered him over to their will, ch. 23. 25.

Q. Upon what occasion is the friendship of the wicked oftentimes renewed?

An. Upon the disgrace and downfall of the godly, as appears by Herod and Pilate, who having bin long enemies, were now reconciled together upon the apprehension of Christ.

Doctrine out of the Gospell after Saint John.

Question.

WHat was John?

An. An Apostle, and the entirely beloved of Christ; ch. 13. 23.

Q. How did he write the Gospell?

An. As both an eye witness, and an ear witness of that which Christ had said and done.

Qu. What followes in this place to be handled?

An. These foure branches; the conviction of Christ, his execution, resurrection and ascension.

Qu. Were not the Jewes satisfied with the imprisonment of Christ?

An. No, they thought likewise to put him to death.

Qu.

John.

Q. why did they pursue him with such hatred, having done so many good deeds among them?

A. Upon the same reason that vice pursues virtue; iniquity godlinesse; falshood truth; and darknesse light.

Qu. How were they blinded?

A. By rage of their own affections.

Qu. What are their affections like?

A. Like whirlwinds, when they have once gotten the upper hand over reason, as appeareth by the Jewes, that would heare nothing, but cryed, Crucifie him, Crucifie him, ch. 19. 15.

Qu. what did they object against him?

A. That he did seduce the people, blaspheme, was not Cæsars friend, and worse than Barrabas a theefe.

Qu. How did they say he seduced the people?

An. By false doctrine, in not attributing righteousness to the Law, c. 5. 24.

Qu. How blaspheme?

A. In calling himself the Son of God, chap. 10. 33.

Qu. How not to be Cæsars friend?

A. In making himself a King, c. 19. 12

Qu. How worse than Barrabbas?

A. In that they thought a blasphemer worse than a thiefe.

Q. what kind of thiefe was Barrabas?

An.

An. One that by insurrection sought to rob the peoples hearts of obedience, which is a kinde of spirituall theft.

Qu. How many sorts of theeves are there?

An. Three.

Qu. Which be they?

An. First: such as corrupt the mindes of others by their lewd examples, hypocrits, slanderers, and detractors of good mens virtues. Secondly, such as teach lies, whereby the soules of the hearers are robbed of eternall blisse. Thirdly, such as attribute unto themselves the benefit of health, wealth, or libertie, and so deprive God of his glory.

Qu. How many kindes of corporall theeves are there?

An. Two.

Qu. Which be they?

An. Domesticall and Forreine.

Qu. Whom call you domesticall theeves?

A. Such as purloyn from their Master, Parents, Husbands, Wives or friends; or negligently suffer them to incur any losse or detriment which they might prevent.

Qu. Whom call you forreine theeves?

An. All such as rob their neighbours, either by false waights & measures, bad wares, or subtile practises: all Lawyers that make good causes bad, or bad good: all debtors that never think to pay, & all creditors

creditors that triumph over the bodies of their poore debtors, by imprisonment, or any other kinde of oppression.

Qu. How did Christ confute the objection of the Jewes?

An. First, by saying he was the Way, the Truth, and the faithfull Shepheard, and therefore did not seduce the people, ch. 14. 6. & 10. 11.

Qu. How secondly?

An. By saying, what he did, he did by the inspiration of the Holy Ghost, and power of God the Father; and therefore did not blaspheme, ch. 1. 23. & 10. 30.

Qu. How thirdly?

An. By protesting openly, that what was due to *Cæsar* ought to be given unto *Cæsar*, and therefore was not enemy to *Cæsar*.

Qu. How fourthly?

An. By shewing he came to enrich them with all the treasure of happy life, and therefore was no thiefe, like *Barra-bas*.

Qu. Were they not satisfied with this?

An. No, though *Pilate* the chiefe Magistrate, before whom he was indited, did certifie them from the judgementseat that he found no fault in him, chap. 18. 28.

Qu. Why did not Pilate set him free?

An.

A. Because he respected more the displeasure of the people, than the discharge of his own conscience; wherein he shewed himselfe a bad Magistrate.

Qu. What are the markes of a good Magistrate?

An. Wisedome, valour, impartiality, not to be humorous, not to be covetous, not cruell.

Q. When is he wise?

A. When he discerneth rightly between falshood and truth.

Qu. When valiant?

An. When he fears not to execute the tenor of the Law.

Qu. When impartiall?

An. When he neither respecteth the rich for their authority, nor disdaines the poore for their basenesse and inferiority.

Qu. When is he without humor?

An. When he executeth justice for the love of vertue, and not for hate, envy, or a malicious stomake against the party called in question.

Qu. When is he not covetous?

An. When he doth not buy nor sell justice for reward or bribes.

Qu. What is justice?

An. The square of life, attributing to
eve-

every man that which is due.

Qu. what is injustice ?

An. The disorder of life, with-holding from men the just measure of their deserts.

Qu. when is a Magistrate cruell ?

An. When he is wholly set upon severity, without any thought of pittie or compassion.

Qu. Was Pilate altogether without compassion when he gave judgement upon Christ ?

An. No, he had a kind of compassion, but it was counterfeite, and therefore though he would wash his hands never so often, he cannot cleere himself from the guilt of innocent blood.

Quest. How many sorts of crueltie are there ?

An. Three.

Qu. Which be they ?

Ans. The first is of such as procure it, who neverthelesse will not execute it themselves ; and that was the cruelty of the Jewes : the second is such as devise not themselves to be cruell, but when the Sword is put into their hands, or the means given unto them, doe not spare forthwith to execute it with all immanity and brutishnesse of heart ; and this is the cruelty of Tyrants and wicked

ked men put in authority: The third is of such as neglect their duty towards them that are in danger, necessity or tribulation, whom they both ought and might save and helpe if they would: and such was the cruelty of Pilate, and is the cruelty of all such as see the innocent & guiltlesse wronged, and will not help and succour them.

Qu. How many wayes may we helpe the distressed?

An. Five manner of wayes.

Qu. which be they?

An. Either in person, when we travell and labor for their deliverance: or with our goods, in relieving their wants; or with our good words, to comfort them; or with our counsell, to direct them; or with our power, quiet to deliver them.

Qu. Had Christ any such friends?

An. No: nor did he need them; because he could have delivered himself if it had pleased him.

Qu. where were his Apostles?

An. Fled from him.

Q Peter boasted he would dye for him, and did hee now forsake him in his extremity?

A. He did not only forsake him, but he flatly forswore he knew him.

Q

Q

John.

Qu. How often.

An. Three times the same night that Christ was apprehended, ch. 18.

Qu. What learn we by this?

An. The inconstancy of flesh and blood, and the ficklenesse of worldly friends.

Qu. What became of Judas that betrayed him?

A. As of a pernicious conspirator.

Qu. How was that?

A. He hanged himselfe.

Qu. Who gave him that judgement?

A. His owne guilty conscience.

Qu. How many offices of torment doth a guilty Conscience include?

A. Foure.

Qu. Which be they?

A. Of an Accuser, a Juror, a Judge, and an Executioner.

Qu. How of an accuser?

An. In laying our sins to our charge, Rom. 2. 15.

Qu. How of a Juror?

A. By giving in evidence against us.

Qu. How of a Judge?

A. In condemning us.

Qu. How of an Executioner?

An. By inflicting deserved punishment.

Qu. *What is it to have a guilty Conscience?*

An. To live in continuall torment and hell of minde.

Q. *What was the manner of Christs execution?*

A. The death of the Crosse.

Q. *What extremity did he suffer before he was nailed upon the Crosse?*

An. Hee sweat water and blood, was falsly accused, buffeted, spet upon, scourged, reviled, crowned with thorns, & his garments parted before his face.

Qu. *What extremity did he endure upon the Crosse?*

An. His hands and feet were nailed, his side pierced with a speare, he dranke vinegar and gall, was forsaken of God, and rejected of the world.

Qu. *For whom did he suffer all these torments?*

An. Not for any offence of his, for he was immaculate; but for our sins which were infinite.

Qu. *To what end did he suffer them?*

An. To the satisfaction of the Justice of God, and the redemption of our soules.

Qu. *What learn we by that?*

An. His obedience to God the Father, and his love towards us.

Jobn.

*Qu. wherein appeared his obedience to-
wards God?*

An. In two things.

Qu. which be they?

*An. In performing all God had
commanded, which is called active obe-
dience; and in patient bearing all that
was imposed upon him, which is called
passive.*

*Qu. wherein appeared his love towards
us?*

*An. In giving his life for us when we
were his enemies.*

Qu. what is life?

*A. The power and vigour of the soule
expressed by the instrument of the body*

*Qu. what is the opinion of Athiel
touching life?*

*An. Some think, because a man live
no longer than he breatheth, that the
life of man is nothing but a puffed
wind. Some againe, because the losse
much blood bringeth the losse of life
therefore they esteem the life to be
nothing else but blood: And other some
because in death they perceive no dif-
ference between men and beasts, therefore
they hold our life to bee as the lives
brute beasts, vanishing, without immor-
tality of the soule: but all these opinions
are corrupt and lewd.*

Qu. why so?

An. Because they are grounded only upon the corporall senses.

Qu. How doe you prove the soule immortal?

An. Because it is the Image of God, who is a Spirit and eternall: for there must alwaies be an agreement betwixt the Image, and the thing whereof it is an Image.

Qu. Which part of Christ then suffered death?

An. His Humanity.

Qu. Of what doth his Humanity consist?

An. Of body and soule like unto ours, sin only excepted.

Qu. Did his soule suffer death?

An. It did.

Q. why then the soule is not immortal?

An. There be two kinds of death; one corporall, which is a dissolution of the soule from the body: another spirituall, which is a separation of the soule from the presence of God: and in this sense it is said that Christs soule did die, inso-much as for a while it was excluded the presence of God.

Qu. What part of Christ did not suffer?

An. His Deity, by which he did overcome death.

John.

Qu. How did his victory over death appeare?

A. By his resurrection.

Qu. when was that?

An. Upon the third day.

Qu. what benefit have we by his resurrection?

An. The assurance of the immortality both of soule and body, and that sinne, death, nor hell, shal have any power over us so long as we beleeve him.

Qu. How prove you that?

An. By his owne words: I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, Chapter 11. 25. And again, he that believeth in the Sonne hath life everlasting, and he that believeth not in the Sonne shall not see life, but the wrath of God abideth in him; Chapter, 3. 36.

Qu. what kinde of people had opinion that there is no Resurrection?

An. The Sadduces, and therefore they tempted Christ which the question of the woman that had seven husbands whose wife she should be at the day of the resurrection.

Qu. How doth Christ answer the question?

An. By saying that in the Kingdome of

of Heaven, they neyther marry, nor are married, but are as the Angels of God.

Qu. What are they called amongst us that deny the Resurrection?

An. Athiests.

Qu. How many sorts of Athiests are there?

An. Two.

Qu. Which be they?

An. The one that perswade themselves the soule is mortall, as well as the body; the other, that albeit they have some opinion of the immortality of the soule, yet they thinke there is no hell, or punishment for sin after this life.

Qu. How doth the Scripture disprove the first?

An. By saying, that whosoever beleeueth in Christ shall not perish, but have eternall life, ch. 4. 5.

Qu. How the second?

An. By the words that God should say to the wicked at the day of judgement; depart from me ye cursed into everlasting fire, which is prepared for the Divell and his Angels, ch. 25. 41.

Q. How many sorts of Angels be there?

An. Two: Good and Bad.

Qu. Of what substance are good Angels?

An. Not of the nature and essence of
O 4 God

John.

God, nor immortall of themselves : but have their immortality of God, who both gives it unto them, and preserveth them in it, and could take it from them if he would.

Qu. what difference is there betwixt the spirits of Men and Angels?

An. The spirits of men are joynted unto bodies, the spirits of Angels are not.

Qu. Are not the spirits of men Celestiall?

An. Yes, not in respect they are drawn from the nature of God, but in respect of the agreement that is betwixt them.

What difference is there betwixt soule and spirit?

An. A soule is common to all men living, as well Infidels as others; but a spirit is properly in those that are regenerate and born a new by Faith, and the Holy Ghost.

Q. To whom did Christ first appear after his Resurrection?

A. To Mary Magdalen, and afterward three severall times to his Apostles,

Qu. How long was he upon the earth after his resurrection?

An. Forty daies; and then he was taken upon high, and a cloud received him, Acts 1. 3. 9.

Qu.

Qu. where was Christ when he was taken up?

An. Upon Mount Olivet.

The end of the Gospels.

The ACTS.

Question.

After that Christ ascended into Heaven, whom did he leave on earth for the building up of his Church?

An. His Apostles.

Qu. How did he strengthen them?

An. By sending the holy Ghost unto them, ch. 2. 4.

Qu. In what likenes did the holy Ghost appeare?

An. In the likenesse of fiery tongues, ch. 2. 3.

Q. 1. With what did he endow them?

An. With the knowledge of Languages.

Q. 1. To what end?

An. That they might preach to all Nations.

Qu. Was that their office?

An. Yes.

Qu. Who enjoined them thereunto?

An. Christ, ch. 1. 8.

Q. 5

Q. 6

Qu. Upon how many points did their office consist?

An. Of two.

Qu. Which be they?

An. To Baptise and instruct.

Qu. How did they baptise?

An. In the name of the Father, of the Son, and of the holy Ghost.

Qu. How did they instruct?

A. Two manner of waies.

Qu. Which be they?

A. By testifying the death, Resurrection, and ascension of Christ: and teaching of Faith, Repentance, and good workes, ch. 1. 23, 24, 25, 28.

Qu. What power had they given them to confirme their doctrine?

An. The power of working Miracles: as making the lame to goe, healing the sick, and raising the dead, chap. 3. 6. & 9, 34, 40.

Qu. Who stood gainst them?

An. The practice of the Divell:

Qu. Who defended them?

An. The providence of God.

Qu. How did the Divell practise against them?

A. By raising up conspiracies, tumults, commotions, persecutions, slanders, & by bringing them to imprisonment, stripes, and death.

Qu.

Qu. To what purpose and end did the Divell doe this?

An. To overthrow, or at the least to stop the course of their preaching, if it had been possible.

Qu. How did God preserve and defend them?

An. Hee revealed the conspiracies against them, chap. 9. 24. Hee pacified the tumults and commotions, chap. 9. 35. to 41. He sent them refuge in time of persecution, ch. 14. 6. He converted the hearts of their slanderers, c. 2 37. He delivered them out of prison, Chap. 5. 19. He comforted them when they were beaten, chapter 5. 41. & 23. 11. and in death he gave them life, chap. 14. 19.

Qu. Who conspired against them?

An. The Jewes.

Qu. How?

An. When Paul was imprisoned by them, some forty of them and more took an Oath that they would not eat nor drinke untill they had slaine Paul, Acts 23. 12.

Qu. Under what colour did they execute their malice?

An. Under colour to have him brought forth to bee examined, and they by the way would murder him.

Q. How did God reveal this conspiracy?

An.

An. Pauls sisters son over-heard it, and was sent to tell the Captain of the Castle of it, chap. 23, 20, 21.

Qu. What did the Captaine when hee heard of it?

An. Sent Paul, with a power of men for his Guard, to Cæsarea, to Felix the chiefe Governour.

Qu. Who raised a tumult against them?

An. The Jews, and one Demetrius a silver Smith at Ephesus.

Qu. Against which of the Apostles did Demetrius raise a tumult?

An. Against Paul, Gajus & Aristarchus, Pauls companions.

Qu. Why?

A. Because they spake against Images, by making of which he got his living.

Qu. What was Demetrius his intent by this commotion?

An. To have Paul and his Disciples suppress.

Q. How did God prevent this purpose?

An. The Town-clerke pacified the people, and the men were let go, Chapter 19. 35.

Qu. Who was the Divels instrument to persecute the Apostles?

A. Herod in Judea, and the unbelieving Jewes in Iconium, Thessalonica, and other places.

Q.

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Qu. *whom did Herod persecute?*

An. He killed James, and put Peter in prison, ch. 12. 25.

Qu. *who was Gods instrument to deliver Peter?*

An. An Angell.

Qu. *How was Herod punished for his cruelty?*

An. He was eaten to death with worms, ch. 12. 13.

Qu. *whom did the unbeleeving Jewes persecute at Iconium?*

An. Paul and Barnabas,

Qu. *How were they delivered?*

An. God gave them knowledg of their dangers.

Qu. *Whither went they for refuge?*

An. To Lystra and Derbe, Cities of Licaonia, ch. 14. 6.

Qu. *who were persecuted in Theſſalonica?*

An. Paul and Silas.

Qu. *How escaped they?*

A. Their friends sent for them by night to Bærea, ch. 17. 10.

Qu. *who were the Divels instruments to slander the Apostles?*

An. The Jewes.

Qu. *where?*

An. At Jerusalem.

Qu. *In what manner?*

An.

An. By saying (when they spake all manner of Languages) that they were drunk with new wine, ch. 2. 23.

Qu. How did God make them repent their slander ?

An. By touching them with remorse of conscience.

Qu. Who were the Divels instruments to imprison the Apostles ?

An. King Herod, the Jewes, and the Roman Substitute.

Qu. Who was Gods instrument to deliver them ?

A. An Angel, and such men as he raised to be their friends, ch. 5. 19.

Qu. How did God comfort the Apostles when they were beaten ?

An. By speaking to them in visions, ch. 13. 11.

Qu. To which of them did he get life in death ?

An. To Paul.

Qu. In what manner ?

An. When Paul was stoned by the men of Lystra, and carried out of the City for dead, God raised him up againe, even in the midst of the Disciples that stood about him, ch. 14. ver. 19, 20.

Qu. What learn we by the sequell of this discourse ?

A. That God by simple men, in spite of

of all tyranny, replenished the whole world with the sound of his Gospel.

Qu. But Paul, as we read in the eighth chapter, persecuted the Church, and consented to the death of Stephen, how came he then to be an Apostle?

An. The spirit of God (in whose hands are the hearts of all men) converted him from a persecutor to a Preacher, so that amongst all the Apostles none was more zealous, nor added more soules to the Church than he did.

Qu. How doth that appeare?

An. By his painfull travaile through many Countries, his stripes, imprisonments, stoning, dangers by land and Sea, which he joyfully suffered for the love of Christ Iesus.

Qu. Why did God suffer his chosen servants to be so injuriously handled of the world?

A. For three reasons.

Q 1. Which be they?

An. That hee himselfe might bee the more glorified by their deliverance, their enemies more justly conderaned, and his servants more worthy of their reward in heaven.

Qu. As they were painfull to teach, were the people as ready to follow their doctrine?

Qu.

An. Many were, of those whose hearts were prepared for that calling: but other wise, they that were not, refused.

Qu. It appeareth then that Faith is the only gift of God.

An. It is: and increaseth in us by hearing of his Word, as appeareth by *Lydia*, the Woman of the *Thyatirians*, whose heart the Lord opened, that shee attended to the doctrine of *Paul*, chapter 16. 14.

Qu. What strange Conversion was there made by the Apostles?

An. The conversion of the *Aethiopian Eunuch*, of *Cornelius*, of *Elymas*, and of *Pauls jaylor*.

Qu. Did the conversion of these men seem more strange than the rest?

A. Yes, because in the eye of the world, both for their calling and quality, they seemed more unlikely to be converted than any others.

Q. How?

An. The Eunuch was of the Heathens that worshipped strange Gods, ch. 8. 37. *Cornelius* a souldier, whose stearn profession might seeme to harden his heart against the first impression of christian Faith, ch. 10. 5. *Elymas* a Conjuror, and one that practised with the Divell: and the jaylor, a forward minister to execute.

cute the cruelty of such as persecuted Christ and his Church.

Q. How did the converted shew themselves afterwards to be Christians?

An. By their good works.

Qu. What were they?

A. The Eunuch planred the Gospel in Æthiopia: Cornelius used much prayer & almes-deeds; and the jaylor drest the wounds of Paul and Silas, and refreshed them with meat.

Q. Is it not enough for us to be Christians in name, but we must also be so in nature?

A. No, for otherwise we shall be sure to undergoe the wrath of God.

Qu. By what example?

An. By the example of Ananias and Sapphira, and of Eutichus.

Qu. What were their faults?

An. Ananias and Sapphira, after they were received into the Church, did not with their whole heart addict themselves to the service of God.

Qu. Wherein did they faile?

An. In that whereas it was a custom among them to imploy all their goods to the benefit of their brethren, they kept backe a part to their owne private use.

Qu. How were they punished?

An.

An. With sudden death, ch. 5. 10.

Qu. If God shewed such severity upon them, in that they distributed not their whole substance to the maintenance of Christian charity, what ought they to feare that will bestow nothing, not so much as the superfluity of their riches, to the relieving of their distressed brethren?

An. Not onely death of body in this world, but destruction of soule and body in the World to come, unlesse they amend.

Qu. Wherein did Eutichus offend?

An. Being of the Congregation of the faithfull, as he sate with others to heare Paul preach, neglected his doctrine (as at many Sermons with us wee may see the like) and fell into a sleep.

Qu. How did God punish him?

An. Hee made him an example to the whole assembly, by suffering him to fall from the third loft; so that he lay for dead till Paul revived him.

Qu. But our Christians sit low, and in their pews, and therefore need feare no such danger?

An. True, they need not feare falling to the ground, but they may sit in dread of a greater fall.

Qu. How is that?

An. From the top of Heaven to the bot-

bottom of hell, if when they should heare the word of God, they suffer sleep to stop their eares.

Saint Pauls Epistle to the
ROMANES.

Question.

WHAT was the cause the Apostles wrote Epistles?

An. The variety of Nations whom they had converted, with whom they could not alwaies in person bee conversant, and therefore they sent their minds unto them in writing.

Qu. To what end?

An. To cherish their young Faith, which otherwise (like a green Tree that hath not taken deep root) might be shaken with Contention and Errour.

Qu. Was there any such thing in Rome at such time as he sent this Epistle thither?

An. Yes.

Qu. What was it?

An. The Jewes began to despise the Gentiles, and the Gentiles the Jewes.

Q^a. Wherefore did the Jews despise the Gentiles?

An.

To the Romans.

An. They thought them unworthy to be partakers of grace through Christ, because they were not under the Law, as well as they.

Qu. How did the Gentiles despise the Jewes?

A. They thought them more unworthy of Gods favour through Christ, because they had refused him for their Messias, to whom only he was sent.

Qu. How doth Paul take up this controversy?

An. By proving them both guilty of monstrous sins, and therefore unfit either to reprove other.

Qu. Of what doth he prove the Gentiles guilty?

An. Of idolatry: for though they had not the Law written, yet by the frame of heaven and earth, they could not but know there was an omnipotent God, and therefore they ought not to have worshipped Idols, ch. 10. 12.

Qu. What doth he hold the jews guilty of?

An. Of presumption, in thinking they could be justified by the Law: so that neither in the Law, nor out of the Law (that is, before the Law was given) can there be any righteousness.

Qu. What then must they depend upon for their justification?

An.

An. Onely faith in Christ Iesus, who had performed the Law for them: for to heare the Law was no cause of justification, but to performe the Law; which none was able to doe, but onely the Son of God, ch. 2. 13. & 3. 20, 25.

Qu. How doth Paul distinguish the Law?

An. Into the Law of the letter, and the Law of Faith.

Qu. What doth the Law of the Letter?

An. Shows us what sin is, but purgeth us not from sin.

Qu. What is the Law of Faith?

An. Righteousnesse, obtained without the Law.

Qu. How proveth he that?

An. By the example of Abraham, who was justified by Faith before he was circumcised, that he might not think Circumcision the cause of justification, ch. 4. 10.

Q. How then doth he draw the Jew and the Gentile to agreement?

A. By shewing them that both the circumcised and the uncircumcised shall be saved if they beleve.

Qu. What doth belife bring?

An. Peace of Conscience towards God, through our Lord Iesus Christ, chap. 5. 1.

Qu.

To the Romanes.

Qu. What doth peace of Conscience bring?

An. Joy in tribulation.

Qu. What tribulation?

A. Patience.

Qu. What patience?

An. Experience.

Qu. What experience?

An. Hope, that will not deceive us.

Qu. How is our hope made undeceivable?

An. By the love of God.

Qu. Wherein?

An. In that when we were yet his enemies, he gave his onely begotten Son to death.

Qu. How became we Gods enemies?

An. By the sin of Adam?

Qu. Whether was greater, the condemnation that came through the sin of Adam, or the justification that came through the righteousnesse of Christ?

An. The justification that came by the righteousnesse of Christ.

Qu. Why?

An. Because by one sinne onely came damnation, but Christ by righteousnesse hath forgiven many sinnes; that is, not onely the sinne of Adam, whereof we are guilty, but many other sins of our owne, which we have since committed.

Qu.

Qu. what bringeth us to the knowledge of sin?

An. The Law: for we had not known lust, if the Law had not said, Thou shalt not lust.

Qu. Then the more sin is manifested, the more grace abounds?

An. It doth.

Qu. May we therefore sinne that grace may abound?

An. God forbid.

Qu. Why not?

An. Because when in Baptisme wee are made partakers of grace, wee dye to sinne, and rise againe to newnesse of life, chap. 6. 6.

Qu. what is it to dye to sin?

An. To abolish the workes of the flesh.

Qu. what is it to rise in newnesse of life?

An. To follow the workes of the spirit.

Qu. what call you the workes of the spirit?

An. Faith, Charity, Peace, Concord, Mercy, Love, &c.

Qu. what call you the workes of the flesh?

An. Pride, Envie, Sloath, Gluttony, Uncharitablenesse, &c.

Qu.

To the Romans.

Qu. How are they rewarded?

An. With death: for the reward of sin is death, ch. 6. 13.

Qu. How are the works of the spirit rewarded?

An. With eternall life, ch. 6. 13.

Qu. Are we all subject to death by the Law?

An. We are.

Qu. How then can the Law be good, which is cause of much evill?

A. Yes, the Law is holy and good, and ordained to give us life, but that sinne working in us, alters the property of the law, so that in stead of life we find death, ch. 7. 10.

Qu. How shall we escape this danger?

An. By living after the spirit.

Qu. Who are they that live after the spirit?

An. Such as God in his fore-knowledge hath predestinated thereunto, ch. 8. 3.

Qu. Are all men predestinated to be saved?

A. No: some are made vessels of wrath to destruction, as other some are made vessels of mercy, prepared to glory, chap. 9. 15.

Qu. Is God then the cause of mans condemnation?

An. 18.

An. No: but sinne which reigneth in man.

Qu. What are they called which are ordained to be saved?

An. The Children of God.

Qu. How are we made the Children of God?

An. Three manner of wayes.

Qu. Which be they?

An. By Election, Creation, Adoption.

Qu. Why are these blessings bestowed upon us?

An. Not for any desert of ours, but through the meer mercy and love of God.

Qu. What recompence doth he require of us for them?

An. Nothing but love.

Qu. How is our love shewn?

An. If we suffer neither tribulation, persecution, famine, nakednes, perill, nor, sword to separate us from Christ.

Qu. When are we separated from Christ?

An. When we do, or consent to doe any thing contrary to his will.

Qu. Why must we endure any extremity rather than revolt from God?

An. Because the afflictions of this life are not worthy of the glory which shall be shewn unto us in the life to come. ch. 8.

18. P *Qu.*

To the Romans.

Qu. Doe we obtaine that glory then by workes?

An. No, but by the mercy of God only: yet workes and the good motions of the spirit testifie unto our consciences in the mean space that such a reward is laid up for us.

Q. How are we put from that glory?

An. Only by our sins.

Qu. To whom was the covenant of this glory made?

An. To the Jewes first, and then to the Gentiles.

Qu. How did the Jewes lose it?

An. By thinking to become righteous by the Law.

Qu. How did the Gentiles obtaine it?

An. By believing in Christ so soon as they heard of his name, ch. 9. 30.

Q. Why could not the Jewes be righteous by the Law?

An. Because they could not fulfill the Law.

Qu. Are the Gentiles then righteous fulfilling of the Law?

An. They are.

Qu. How do they fulfill the Law?

An. Not in themselves, but in the worke of Christ, who hath fulfilled it for them, and for all others that beleeve.

him, so that his righteousness is become theirs, ch. 10. 4.

Qu. Are all the Jewes rejected?

An. No; God hath reserved a remnant to be saved, ch. 9. 27.

Qu. Are the Gentiles all accepted?

An. No; but onely such as heare the word and believe.

Qu. But some have not heard the word, therefore shall they be excused?

An. Not so; the sound thereof is gone through the earth, therefore none can plead ignorance ch. 10. 18.

Qu. Because we are Gentiles, and accepted by our delecte in the place of the unbelieving Jewes, ought we to despise them in respect of our selves?

A. No.

Qu. Why?

A. Because we are not so accepted, but we may be rejected; nor they so rejected, but they may be received: for if God grafted us into the true vine, which were out wilde Branches, much more may he graft the Jewes, which were the true Branches, into the true stocke againe ch.

11. 17.

Qu. Why doth Saint Paul urge this similitude?

An. To shut up the contention between the Jewes and the Gentiles, that

To the Romanes.

neither should despise other: because they were alike in beliefe and unbeliefe.

Qu. After the deciding of this controverſie, and certain principall points of Religion (as Faith and Juſtification) declared, wherein doth Paul ſhew we ought to ſtrive one to excell another?

An. In Unity and Uprightneſſe of life.

Qu. How is that to be performed?

An. By offering up our ſelves a lively ſacrifice unto God;

Qu. What is a lively ſacrifice?

An. To caſt off the works of darkneſſe, and put on the armour of light.

Qu. How muſt we caſt off the works of darkneſſe?

An. By conforming our ſelves after the will of God, and not after the faſhion of the world; ch. 12. 2.

Qu. What are the works of darkneſſe?

An. To embrace pride rather than humilitie; luſt rather than chaſtity; hate rather than love; rebellion rather than obedience; gluttony rather than abſtinen-
cence, &c.

Qu. What is the armour of light?

An. To diſpoſe our mindes after the contrary.

Qu. It ſeems then by being commanded

to sacrifice our bodies, that every Christian is a Priest?

A. True, we are.

Qu. How are we consecrated?

An. Not by the effusion of oyle, but by the inspiration of the holy spirit.

Qu. when?

An. At our Baptisme.

Qu. Doe all Christians serve the office of Priest-hood?

An. No.

Qu. why?

An. Because their sacrifice is not such as it should be.

Qu. How comes that to passe?

An. By reason they preferre not sorrow before joy, death before life, rebuke before honour, enemyes before friends, for the love of Christ, and as he in his life did for our example.

Qu. To whom is it given to know these things?

A. To all, but not after a like measure.

Qu. what must they doe that have privilege of grace above others

An. Not boast of it but helpe to further them that want, ch. 11. 3.

Qu. By what example are we taught so to doe?

An. By the example of the members of a mans body: for as when the foot is

To the Romans.

offended, the rest of the members, as the eye, hand, and tongue, straight minister to it: so it ought to be in the members of Christ his body, when one faints, the rest must relieve it.

Q. who is the head of the mysticall body?

A. Christ.

Qu. who are the Eyes?

An. His Preachers.

Qu. who are the Eares?

An. Hearers of the Word.

Qu. who are the hands?

An. The Magistrates.

Q. who are the feet?

An. The Subjects.

Q. what is the duty of a Preacher?

An. To teach with sincerity.

Qu. what is the duty of the Hearers?

An. To attend with reverence.

Qu. what is the duty of the Magistrate?

An. To rule with justice.

Qu. what is the duty of the Subject?

An. To obey with love.

Qu. what are the sinews that bind the joynts of the mysticall body together?

An. Compassion and brotherly love.

Qu. what is compassion?

An. A suffering with our Christian brethren, or a like feeling of the heart that we shew to them, as if it were happened to our sel yes

Q.

Qu. what doth it produce?

A. A distributing to their necessity; as counsell to them that erre, comfort to them that mourn, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourlesse, ch. 12. 15, 17.

Qu. How are these vertues performed in us?

An. By continuance in Prayer.

Q. What vices are contrary to compassion?

A. Hate, revenge, arrogancy, and Self-love.

Qu. why must we not hate?

A. Because God hath commanded love ch. 12. 14.

Qu. why must we not revenge?

A. Because revenge is the Lords, chap. 12. 16.

Qu. why must we not be arrogant and high minded?

A. Because we are all of one linage, & no man hath any thing of himself, but what is given him of God.

Qu. what is selfe love?

An. To be wise in our own conceits.

Q. Doth our duty onely extend to the body of our Christian brother?

An. No, but to his minde also.

Qu. How is that?

To the Romanes.

An. Wee must take heed that wee offend not his conscience by eating of meates and observation of daies, chapter 14. 21.

Q. When are these precepts to be put in execution?

An. Out of hand.

Q. Why?

An. Because the time of our salvation draweth neer, chapter 13. 11.

Q. When to be left off?

An. Not till death.

Q. Why?

An. Because whether we live or die, we live and die in the Lord, ch. 14. 1.

Q. How doth Saint Paul conclude his Epistle to the Romanes?

An. With two things.

Q. Which be they?

An. With exhortation and prayer.

Q. What doth he exhort them unto?

Ans. To the reading of the Scriptures, thanksgiving, and to beware of false Prophets.

Q. Why doth he exhort them to read the Scriptures?

An. Because whatsoever is written, is written for their and our instruction, ch. 15. 4.

Q. Why to thanksgiving?

An. Because of the mercy of God shewed unto all.

Q.

Qu. why to beware of false Prophets?

An. Because they raised divisions, and opinions in the Church, contrary to the doctrine of Christ, ch. 16, 17.

Qu. What is his Prayer?

An. That they might be filled with all joy and peace, that comes by faith, and with all abundance of Hope.

Qu. what is Hope?

An. An assured expectation of blessedness to come; to which Christ Iesus bring us, Amen.

Qu. From whence did Paul write this Epistle?

An. From Corinth.

I. CORINTHIANS.

Question.

WHERE was Paul when he writ this Epistle to the Corinthians?

An. In Syria.

Qu. what was the cause that moved him to write?

An. The sects and divisions that in his absence took root in the Church of Corinth.

Q. What were they?

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Alon.

I. Corinthians.

An. Some held of Paul, some of Apollo, and some of Cephas.

Qu. How doth he reprove them?

A. By shewing them that Christ is one, and his religion one, and therefore ought not to be divided: and howsoever Paul, Apollo, or Cephas plant, it is nothing except God give the increase, ch. 3. 6.

Qu. whence then proceeds the knowledge of the Scripture?

An. From the Spirit of God, ch. 2. 12.

Qu. who is the means?

An. The Preacher, ch. 3. 9.

Q. How ought he to deliver the words?

An. Not in the enticing speech of mans wisdom, but in the plain evidence of the spirit, ch. 2. 4.

Qu. why?

An. Because the wisdom of the world before God is foolishnes, and that which the world accounts foolishnesse, is wisdom before God, ch. 3. 19.

Q. What is their offence then, that perswade themselves the Gospel is not well taught, except it be set forth with eloquence of speech?

An. They make the crosse of Christ of none effect, attributing that unto men which belongs to the power of God, ch. 1. 17.

Qu. what are the inconveniences which come

come by controversie in Religion?

An. Vice passeth away unpunished, and the Congregation is scandalized, chapter 5. 2. &c.

Q1. *What be the vices that Saint Paul wetherb in the Corintians?*

An. Arrogancy, incest, going to law one with another, fornication.

Qu. *How would he have arrogancy reclaimed?*

An. By humility: If any man among you seeme to be wise in this World, let him be a foole, that he may be wise, chapter, 3. 18.

Qu. *How incest?*

An. By Excommunicating the party, ch. 5. 5.

Q1. *How going to Law?*

An. By chusing some one or other of their brethren to set concord between them, without expence of time and further charge, ch. 6. 4.

Qu. *How fornication?*

An. By marriage: To avoid fornication, let every man have his own wife, ch. 7. 2.

Qu. *Which doth he most commend, marriage, or a single life?*

An. A single life,

Qu. *Why?*

An. Because it is most apt for the service
vice

I. Corinthians.

vice of God, by reason it is freed from
cares, the other is entangled, chapter 7.
32, 33.

*Qu. Doth he not likewise taxe them of
Idolatry?*

An. Yes, and of thinking the Ministers
a burthen to the Congregation.

Qu. How doth he reprove the first?

An. By shewing that although they
feare God in heart, yet it is not lawfull
for them to eate with Idolaters.

Q1. Why?

An. Because in so doing they may
wound the weake consciences of others,
ch. 8. 11, 12.

Qu. How doth he reprove the second?

An. By shewing that he which feedeth
the flock, is worthy to eate of the milk of
the flock, ch. 9. 7.

*Qu. By whose example doth he teach
them to avoid these enormities?*

An. By the example of the Jewes, who
were ambitious, full of strife, despisers of
Prophets, and prophaners of holy things,
ch. 10.

*Q1. Why are they taught to avoid these
things?*

An. Because their bodyes are the
Temples of God, and therefore they
ought not to make them the Temples
of the Divell, by suffering themselves
to,

to bee polluted with such uncleanness,
ch 3.1.

Qu. When do they avoid them?

An. When they doe all things in pu-
rity of spirit, and to edification, chap.
14.5.

*Qu. What is the best ground of edifica-
tion?*

An. Love.

Qu. How do you prove that?

An. Because he that teacheth, although
he speake with the tongue of an Angell,
and have not love, is like a tinkling cym-
ball, ch 13.1. He that hath faith able to
remove mountains, and wants love, is
nothing, ver 2. And he that giveth all he
hath to the poore, and is without love,
profiteth nothing, ver. 3.

*Qu. Love then is necessary in all the
points of Religion?*

An. It is: for he that comes to the
Lords Table without love, is an unwor-
thy Guest: and he that prayeth, and is not
in love, calleth for vengeance on him-
selfe.

*Qu. wherein did the Corinthians abuse
Prayer?*

An. In not observing the customes of
the time.

Qu. What was that?

An.

I. Corinthians.

An. To pray bare headed, ch. 11. 4.

Qu. wherein did they abuse the Lords Supper?

An. In that some came with a carnall desire to eat, and some had filled themselves before, ch. 11. 21.

Qu. what was the presumption of their women?

An. They tooke upon them to teach, which is not allowable, ch. 14. 34.

Qu. what principall thing was to be observed among the teachers?

An. Not to preach or pray in a strange tongue, by which the people could not be edified, nor whereunto they could not say Amen, ch. 14. 2.

Qu. what is the last error that Paul confuteth in them?

An. Their doubting of the Resurrection.

Qu. How doth he confute it?

An. By shewing that Christ is risen, who is the first fruits of them that shall rise, ch. 15.

Qu. How doth he prove that Christ is risen?

An. By the testimony of the Apostles, and of others that saw him, but lest this might not be sufficient, he confirmeth it also by reason.

uQ. How is that?

An.

A. That unlesse there be a resurrection. Faith and Preaching are both in vaine, ch. 15. 15.

Q. How doth Paul conclude this Epistle?

An. With an exhortation for the reliefe of the poore.

II. CORINTHIANS.

Question:

*F*rom whence was this second Epistle to the Corinthians written?

A. From Philippi, a City in Macedonia.

Q. What are the principal circumstances?

An. Three.

Qu. Which be they?

An. The cause why he writ, the persons whom he toucheth, and the matter whereof he treateth.

Q. What was the cause of his writing?

A. The inflexible nature of some, that notwithstanding his former perswasions, still despised his authority.

Qu. Who are the persons?

An. The false Teachers, himself, and the Corinthians.

Qu. What is the matter?

An.

Galatians.

A confutation of his detractors, and a confirmation of his own doctrine.

Qu. How confutes he his detractors?

An. By proving them Teachers, not for love, but to fill their own bellies, and that they were boasters of other mens labours, ch. 10. 15, & 11. 20.

Qu. How doth he confirm his own doctrine?

An. Three waies.

Qu. Which be they?

A. First, in respect of the ground thereof, which is Christ Jesus, c. 4. 5. Secondly, In respect of the fruit which it had brought forth in them, which was faith, patience, and love, c. 8. 7, & 9. 2. Thirdly, In respect of his own constancy, whom the persecutions of the world had sealed the true Minister of God.

Qu. How?

An. In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land, could terrifie him from proceeding in his calling, ch. 6. 4, & 11. 24, to 30.

To the GALATHIANS.

Question.

WHAT was the cause that Paul wrote to the Galatians?

An.

An. Their declining from that which he taught them.

Qu. What was that?

An. Faith in Christ Jesus.

Qu. How declined they from Faith?

An. In thinking to be justified by the works of the Law.

Qu. How doth he rebuke them?

An. By shewing that as many as are of the works of the Law, are under the curse ch. 3. 10.

Qu. How are we delivered from this curse?

An. Christ hath redeemed us by being made a curse for us, ch. 3. 13.

Qu. What doth he then counsell them to doe?

An. To forsake the beggarly traditions of the Law, as circumcision and the observation of dayes and times, chapter, 4. 9, 10.

Qu. What was the reason?

An. Because neither circumcision, nor uncircumcision availe any thing, but a new creature, ch 6. 15.

Qu. What is understood by a new creature?

An. One regenerated by Faith, as being dead to sinne, and risen againe through Christ to newnesse of life, chap. 2. 19, 20.

Qu.

Ephesians.

Q. How are we known to be regenerated?
A. If wee bring forth the fruits of the spirit.

Q. What are the fruits of the spirit?

An. All kind of vertuous living, chap. 5. 22.

Q. Where was Paul when he writ this Epistle?

An. At Rome.

Paul to the EPHESIANS.

Question.

What was the estate of the Ephesians when Paul wrote unto them?

An. As it is of those amongst whom Gods Word had been sown.

Q. How is that?

An. The good seed of Pauls doctrine was mingled with the Cockle and Weeds of false Teachers.

Q. In such a needfull businesse, how chanced it he did not rather goe unto them than write?

A. Because he was a prisoner in Rome.

Q. What method doth he use in confirming the Ephesians in the faith which he had before taught them?

An.

An. Firſt, he uſeth an admonition, then a prayer, and laſt of all an exhortation.

Qu. *Of what doth he admoniſh them?*

An. Of fourc things.

Qu. *Which be they?*

An. Firſt, hee ſhewes that they were predeſtinated to the calling of Chriſtians before the foundation of the World, and therefore it was nothing that had hapned unto them by chance, chap. 1. 4. 11. Secondly, he puts them in mind that the ground of their Faith is Chriſt Jeſus, to whom all power both in Heaven and Earth was given, and therefore they needed not to ſtand doubtfull of their reward, chap. 2. 20. to 23. Thirdly, he records in what ſtate they were before they were called.

Qu. *What was that?*

An. That they were under the power of Sathan, and dead through ſinne, and therefore being now quickned by the Spirit of Chriſt, the farther they were off from grace, the greater debtors they are now for the ſame, c. 2. ver. 1, 4, 5. Fourthly, he bids them not to faint, becauſe of the perſecution which they ſaw was laid upon him.

Qu. *What reaſon ſhews he for that?*

An.

Ephesians.

An. Because it was their glory, chapter 3. 13.

Qu. In what respect could his persecution be to their glory?

An. In this, that seeing him constantly endure imprisonment and death for the truth of the Gospel, which he had preached unto them, they might assure themselves his doctrine was the word of God, and no tradition of man.

Qu. For what doth he pray to God for them?

An. For three things.

Qu. Which be they?

An. First, for the strength of his holy spirit, ch. 3. 19. Secondly, that he would give them a faithfull heart, ch. 3. 17. And thirdly, to endue them with unfained charity.

Q. How manifold are his exhortations?

An. Two fold.

Qu. As how?

An. Generall and Particular.

Qu. What are his generall exhortations?

A. Certain observations common to all men, as to walk worthy of their calling, ch. 4. 1.

Qu. What is their calling?

An. Christianity.

Qu. What is the end thereof?

An. Eternall life.

Qu.

Qu. who hath called hereunto?

An. God the Father, by his Son Christ,
ch. 3. 11.

Qu. By what meanes?

An. By two kinde of means.

Qu. Which be they?

An. First, by outward meanes, as by afflictions and persecutions: and secondly by inward meanes, as by the working of Gods Word in our hearts, and the wholesome admonition of his holy spirit, chap. 4. 30.

Qu. How may we walke worthy of our vocation?

A. If we avoid lying, anger, theft, filthy speaking, and embrace humility, meeknesse, patience, charity, & unity of spirit, chap. 4. 2, 3. & ver. 25. to 31.

Qu. What is humility?

An. Not to preferre our selves before others, nor to despise them in respect of our selves.

Qu. What is meeknesse?

An. Not to be easily moved to anger.

Q1. Is it not lawfull then to be angry with such as offend?

An. Yes, so that we be not angry unto sin, nor let the Sun goe down upon our wrath, ch. 4. 26.

Qu. How may we be angry and not sin?

An. If we so bridle our fury, as that wee

Ephesians.

wee breake not forth into any wicked or unlawfull act.

Qu. what is patience?

An. A quiet digesting of wrong, and leaving the revenge to God.

Qu. what is Charity?

An. A compunction of heart, whereby one Christian is incited to helpe and succour another.

Q. what call you the unity of the spirit?

An. An agreement together of Gods people in true faith & doctrine, without sect or dissention.

Qu. why ought we to walk in unity of spirit?

An. Because God which hath created us, Christ which hath redeemed us, and the Holy Ghost which hath sanctified us, is but one, and the meanes whereby wee are saved onely one, that is to say, Faith: and therefore we ought to agree together in one minde, as Children of one Father, as the heires ordained all for one happy inheritance, ch. 4. 4, 5, 6.

Q. Having declared what the virtues be which Saint Paul would have us follow rehearse the vices that he would have us avoid?

An. Lying, (as I said before) theft, anger, and filthy talking: and out of the first chapter, covetousnesse, fornication, drunken-

drunkennesse, false doctrine, foolish and idle jesting.

Qu. what is a lie?

An. A counterfeit and false declaration of the thought and minde, as when we speak one thing and think another.

Qu. what is theft?

An. Not only to steale with the hand, but all manner of deceit and unlawfull gaine.

Qu. what is Anger?

A. A desire of revenge for some wrong done unto us, or unto them whom we love.

Qu. Of how many sorts is it?

An. Of two.

Qu. which be they?

An. Naturall and Diabolicall.

Qu. what call you naturall anger?

An. The anger that is in a Magistrate towards the Subject, a Father towards his Childe, or a Master towards his Servant or Scholler, for the due correction of such vices as they perceive in them to dishonour God.

Qu. what is Diabolicall anger?

An. So to be incens'd, as to wish the destruction of any one.

Q1. wherein consisteth filthy communication?

An. In swearing, cursing, blaspheming,

Epheſians.

ming immodest words, and idle jesting.

Qu. How must Christians then frame their daily conference?

An. In such sort as it may be to the edification one of another, speaking unto themselves in Psalmes, and Hymnes, and spirituall Songs, and giving thanks to God for all things, ch. 5. 19, 20,

Qu. What is Covetousnesse?

An. A greedinesse of gaine, without regard of their own necessities, or the necessities of others.

Qu. What is Fornication?

An. A polluting of the soule with the lust of the body.

Qu. What is drunkennesse?

An. A confounding of the reason and the senses by immoderate drinking.

Qu. What is false doctrine?

An. Any thing that is taught contrary to the truth of Gods Word.

Q. How are they said to lead their lives that delight in any of these abuses?

An. Improvidently.

Qu. Why?

An. Because they neglect the will of God to follow their own wayes.

Q. How are they said to lead their lives that abhor them?

An. Circumspectly.

Qu. Why?

An.

Anſ. Becauſe they preferre the will of God before their owne imaginations, ch. 5. 15. 17.

Qu. What is Pauls particular exhortation in this Epistle?

An. The duty of Husbands and Wives, Parents and Children, Maſters and Ser-
vants.

Qu. What is the duty of husbands to-
wards their wives?

Anſ. To love them, as Chriſt loved his Church, who gave his life for it, chapter 5. 25.

Qu. What is the duty of wives towards
their husbands?

An. To ſubmit themſelves unto their husbands, as unto the Lord. ch. 5. 22.

Qu. What is the duty of Parents towards
their Children?

An. Not only to feed and clothe them, but to bring them up in the feare of the Lord, ch. 6. 4.

Q. What is the duty of children to their
Parents?

Anſ. To honour and obey them with bodily reverence, and with the unfained love of the heart, ch. 6. 12.

Q. What is the duty of Maſters to their
Servants?

An. Not to defraud them of their due, nor to uſe cruelty towards them, remem-

Q

bring

Epheſians.

bring that they themſelves have alſo a Maſter in heaven, ch. 6. 11.

Qu. What is the duty of ſervants to their Maſters?

An. To obey, and labour for them in ſingleneſſe of heart, and not with eye ſervice.

Qu. How is that?

An. To doe all things (whether their Maſters be abſent or preſent) as if God beheld them.

Qu. How doth Saint Paul wiſh the Epheſians (and in them us) to arme themſelves for the accompliſhing of theſe and all other duties?

An. Firſt, to gird us with the girdle of truth: ſecondly, to put on the breſt-plate of righteousneſſe: thirdly, to be ſhod with the ſhoes of the preparation of the Goſpel of peace: fourthly, to take the ſhield of faith: fifthly, the helmet of ſalvation: fixtly, the ſword of the ſpirit, ch. 6. 14. to 17.

Qu. What is underſtood by the girdle of truth?

An. A binding of our ſelves to the obſervation of the word of God.

Qu. What by the breſt-plate of righteousneſſe?

An. A good conſcience, or innocent life.

Q. What by the shoes of peace?

Ans. Friendly and quiet conversation.

Q. What by the shield of Faith?

Ans. The righteousness of Christ, able (like a brasen shield) to protect and cover us from the darts of the world, the flesh, and the divell.

Q. What by the helmet of salvation?

Ans. The strength and the power of Christ, being for our sakes vanquisher of hell, death, and sinne.

Q. What by the sword of the spirit?

Ans. The word of the everliving God, which as a sword we must draw forth, to defend our selves, and offend our spirituall enemies.

Q. What is the speciall qualitie required of him that is thus armed?

Ans. Prayer, and continuall thankfulness, ch. 6. 11.

To the PHILIPPIANS.

Question.

What were the Philippians?

Ans. Exiles of Philippi, a City in Macedonia, where Saint Paul had planted the Gospel.

Q. What moved him to write unto them?

Q. 2

Ans.

Philippians.

Ans. Two things.

Qu. Which be they?

Ans. First, the generall care he had for all the people of God: secondly, that he might shew his thankfulness toward the Philippians.

Qu. For what?

Ans. For sending him reliefe, after they knew he was prisoner in Rome.

Qu. By whom did they send him reliefe?

An. By Epaphroditus a professor of the Gospell.

Qu. How doth he shew his thankfulness towards them?

An. Two wayes.

Qu. Which be they?

An. First, in praising God for them, and then in praying unto God for them.

Qu. How doth he praise God for them?

An. In that it had pleased him to receive them into the fellowship of the Gospell, chap. 1. 5.

Qu. How, and in what sort doth he pray for them?

An. Three manner of wayes.

Qu. Which be they?

An. First, that God, which had begun this worke in them, would continue it untill the day of Christ Jesus, chapter 1. 8.

Secondly, that they might be able through his grace, to discerne true doctrine from false, ch. 1.10.

Thirdly, that they might abound in love, and in the works of righteousness, ch. 1.11.

Quest. How doth he encourage them, lest his imprisonment should make them faint?

An. Three waies.

Qu. which be they?

An. First, in respect of others: secondly, of himself: thirdly, by the example of Christ.

Qu. How in respect of others?

An. That as others beholding his constancy were boldened, and did more frankly profess Christ, so he hoped they would doe, ch. 1.14.

Qu. How doth he encourage them in respect of himself?

An. That as he knew Christ should be magnified in his body, whether he lived or dyed; so he doubted not, but that they would be of the same minde, chapter 1.20.

Qu. How by the example of Christ?

Answ. That as Christ being God, became man; being free, became bound; being Lord and Master over all, became a servant to all; and for our sakes was

Philippians.

content to suffer all reproach and tyranny, yea, death it selfe, so wee for his sake should not refuse to doe the like, chap. 2.

5. to 11.

Qu. What reason doth he alledge the better to perswade us thereunto?

An. A two fold reason.

Q1. What is that?

Ans. First, as touching the reward of our persecutors: secondly, as touching the reward of us that are persecuted.

Qu. What doth he say shall be the reward of our persecutors?

An. Perdition.

Qu. What of us that are persecuted?

An. Salvation, ch. 1. 28.

Qu. How doth he conclude these circumstances?

Answer. With a necessity to suffer with Christ, if wee will be thought to beleev in Christ, ch. 1. 29.

Qu. What doth Paul exhort us unto in this Epistle?

Ans. Concord, meeknesse of minde, and godly conversation.

Qu. How to concord?

Ans. That we be of one judgement in Religion. ch. 2. 2.

Qu. How to meeknesse of minde?

Ans. That nothing be done through vaine-glory, but every man to esteeme other

other beter than himselfe, ch. 2. 3.

Qu. How to godly conversation?

An. That whosoever is true, just, and of good report, him to follow, ch. 4. 8.

Qu. Who doth he bid us beware of?

An. False Teachers.

Q. What names doth he attribute unto false Teachers, whereby to know them?

An. He calleth them dogs, evill workers, coufeners, belly-gods, enemies to the crosse of Christ, and minders of earthly things, ch. 3. 2, 18, 19.

Q. And wherfore doth he calt hem dogs?

A. Because, like dogs, they bark against the doctrine of the Gospel.

Qu. And why evill workers?

A. Because in the harvest of the Lord, they seek not his glory, but their owne commodity.

Q. 1. Why coufeners?

An. Because they teach that Circumcision, and the works of the Law, are necessary to salvation.

Qu. Why belly-gods?

An. Because to satisfie the lust of their flesh, they care not with what ceremonies they seduce Gods people.

Q. How enemies to the Crosse of Christ?

An. Because they are Christians in name onely, and not in deed.

Qu. Why minders of earthly things?

Q 4

An.

Philippians.

An. Because their chiefest care is to be rich, and rise to promotion.

Qu. How doth Paul make known the true Ministers of God?

An. By five speciall notes.

Qu. Which be they?

An. First, he saith, they hold it glory to die for the confirmation of their disciples faith c. 2.17. Secondly they put no confidence in earthly things, ch. 5. Thirdly they doe esteem all things losse, and as very dung, for the excellent knowledge of Christ, ch 3.8. Fourthly, they preach the righteousness of Christ, and not mens works, ver.9. Fifthly, their conversation is in heaven, from whence they expect Christ, by whose comming they hope to be made immortall, ch.3.20,21.

Qu. What is it to have their conversation in heaven?

A. To live like a Saint on earth.

Qu. That we may be able to doe so, what is required of us?

A. Three things.

Qu. Which be they?

An. Faith towards God, love towards our neighbour, and sobriety towards our selves.

To

To the COLOSSIANS.

Question.

What are the Colossians?

Ans. A people dwelling in Colosse, a City of Phrygia, whom Paul saluteth in the name of Christ.

Qu. After his salutation what did he?

An. Gave God thanks for them.

Qu. Why?

A. Because of their faith in Christ Jesus.

Qu. How doth he strengthen that faith?

An. First, by prayer, and then by exhortation.

Qu. To whom did he pray?

An. To God.

Qu. For what.

An. For six things.

Qu. Which be they?

Ans. First, that they may be filled with the knowledge of the will of God, in wisdom and spirituall understanding, chap. 1. 9.

Qu. What is wisdom?

Ans. The knowledge of heavenly things.

Qu. Proceed: what is the second thing?

Q 5

An.

Colossians.

An. Secondly, hee prayeth that they may walke worthy of the Lord, chapter 1. 10.

Qu. How is that?

An. To the honor of God, and the profit of others.

Qu. what is the third thing?

An. That they may be fruitfull in all good works. ch. 1. 10.

Qu. what call you good works?

An. The testimony of a lively faith, set forth by the deeds of mercy.

Qu. what is the fourth thing?

Ans. That they increase in the knowledge of God. ch. 1. 10.

Qu. How shall they increase?

An. By the dew of Gods mercy, and the Sun-shine of his righteousness.

Qu. what is the fift thing?

Ans. That they may be strengthened.

Qu. with what?

Ans. With the glorious power of Christ.

Qu. To what end?

Ans. To endure with patience and joy the afflictions of this life, ch. 1. 11.

Qu. what is the sixt thing?

An. That they may be alwayes thankfull unto God.

Qu. Doth he shew any reason why they ought to be thankfull?

An.

An. Yes: first, in that God had made them meet to be partakers of the inheritance of Saints: and secondly, in that he had delivered them from the power of darknesse, and brought them into the Kingdome of light, ch. 1. 12, 13.

Qu. By whose meanes?

Answer. By Christ the Redeemer, the Image of the invisible God, the head of the Church, the first-borne of the dead, and the Peacemaker betweene God and man.

Qu. What doth he exhort them unto?

Answer. To cleave to none but unto Christ.

Qu. Why?

An. Because in him only they shall be compleat and perfect, ch. 2.

Qu. Where must we seek him?

An. In heaven.

Qu. How?

An. By setting our affections on things that are above, and not on things that are on earth, ch. 3. 2.

Quest. When are our affections set upon things that are above?

An. When we live after the good motions of the spirit.

Quest. When upon things that are upon the earth?

An.

Colossians.

An. When we live after the desires of the flesh.

Qu. Shew me a difference betwixt the spirit and the flesh?

Ans. The flesh saith, Rather steale than suffer want; the Spirit saith, Thou shalt not covet another mans goods. The flesh saith, Revenge where thou hast taken wrong; the spirit saith, Forgive, as Christ hath forgiven thee, ch. 3. 13.

Qu. when doth this Spirit fall upon us?

A. In Baptisme.

Qu. How may we grieve the Spirit?

A. By abusing the good graces of God, which it bringeth with it: as by turning mercy into cruelty, humility into pride, and by applying the time appointed to Gods service, to the service of the world.

Qu. How is time lost to be redeemed?

A. By spending it more vertuously than heretofore we have done: as if we have been carelesse, now to be watchfull; if we have forgot God and his benefits, now to pray unto him, and be thankfull: if wee have been idle talkers, now to season our words with the salt of wisdom and edification. ch. 4. 2. 6.

The

The first Epistle of St. Paul to the
THESSALONIANS.

Question.

How is this Epistle divided?

A. Into two parts.

Qu. Which be they?

An. Into a commendation, and an exhortation.

Qu. Whom doth Paul commend?

An. First, the Thessalonians, then himself.

Qu. For what doth he commend the Thessalonians?

An. First, for their readinesse to heare; and secondly, for their profiting by hearing.

Qu. How did he know that they profited by hearing?

An. By three things which he saw begin to flourish amongst them.

Qu. And what were those?

An. Effectuall faith, diligent love, and patient hope, ch. i. 3.

Qu. What is effectuall faith?

An. That faith which bringeth forth good workes.

Qu.

I. Theſſalonians.

Qu. Diligent love, what is it?

An. That love which hath a care to benefit whom it loveth.

Qu. Patient Hope, what is it?

Anſ. Hope that giveth a man courage to endure all the afflictions of this life without repining, because he depends upon the reward promised in Christ.

Qu. And what is that?

An. Eternall life.

Qu. How many kinds of love are there?

An. Three.

Qu. Which be they?

Anſ. First, love in the Magistrate, to labour for the glory of God, and benefit of the Commonwealth: Secondly, love in the Minister, to feed his flock: Thirdly, love in the private man, to maintain the welfare of his friend and neighbour.

Qu. How doe they receive the Gospel, that receive it with such profit?

An. They receive it not in word only, but in power also, ch. 1. 5.

Qu. What assurance doth it bring unto them?

An. That they are the elect Children of God, ch. 1. 7.

Qu. But what are such men unto God?

An. A glory.

Qu.

Qu. What unto the world ?

An. A good example, ch. 1. 7.

Quest. How doth Paul commend himſelfe ?

Anſ. Firſt, for his love towards them: ſecondly, for his diligence in teaching: thirdly for his purity of doctrine.

Qu. wherein did he ſhew his love ?

An. In foure reſpects.

Qu. which be they ?

An. Firſt, in proteſting that he was not onely willing to have dealt the Goſpel unto them, but alſo his owne life, ch. 2. 8. Secondly, in ſending *Timotheus* unto them for their comfort, when he could not come himſelf, ch. 3. 5. Thirdly, in eſteeming their conſtancy in the faith, his life; and their fainting his death, ch. 3. 8. Fourthly, in continuall prayer for them, that their hearts might be ſtable and unblameable, in holineſſe before God and the world, ch. 3. 13.

Qu. wherein did he ſhew his diligence in teaching ?

An. In that he laboured night and day for their inſtruction, ch. 2. 9.

Quest. wherein is the purity of his doctrine ?

An. In that it was without deceit, flattery, covetouſneſſe, vaine-glory; and not to pleaſe men, but God, ch. 1. 15. to 18.

Qu.

1. Thessalonians.

Qu. Was not Paul vain-glorious then when he did thus praise himself?

An. No.

Qu. Why?

An. For two causes.

Qu. Which be they?

A. First, in that he did it not to winne praise to himselfe, but to allure them to embrace the Gospel, which he taught. And secondly, to shew what difference there was betweene him and his doctrine, and the false teachers and their doctrine.

Qu. What doth he exhort the Thessalonians unto?

An. To keep their bodies as vessels of holinesse.

Qu. Why?

An. Because God hath called them not to uncleannesse, but to purity of life, chap. 4.7.

Qu. What must they doe to keepe their bodies holy to the Lord?

A. Flie from lust, oppression, fraud, contention, idlenesse, and all appearance of evill, ch. 4.3. to 12.5.22.

Qu. What doth he annex to this exhortation?

A. A reprehension.

Qu. For what doth he reprehend them?

A. For two things.

Qu.

Q. Which be they?

Ans. For mourning for the dead, and curious searching to know when should bee the time of Christ his second coming.

Qu. Ought we not then to mourne for the dead?

An. No, not in that manner as Infidels doe, which think their dead shall never rise againe.

Qu. How then?

An. As good Christians should, who account of death but as a sleep, out of the which the faithfull shall one day awake to their eternall life, chap. 4. 14.

Qu. why doth he forbid them to search for the time of Christ?

An. For two causes.

Qu. which be they?

An. First, because they can never certainly know it, being a thing hidden from the Angels in Heaven, much more from men on earth; and secondly, because he would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a thiefe in the night, than for to enquire after the houre.

Qu. How must they make themselves ready for it.

Ans. In walking like the children of light,

light, and not like the children of darkneſſe, ch. 5. 5.

Qu. How is that?

An. In peace and love one toward another, in watching, praying, continually thankſgiving, hearing the word preached, and reverencing the Miniſters, ch. 5. 6.

II. THEſſALONIANS.

Queſtion.

WHat is to be gathered out of this ſecond Epiſtle to the Theſſalonians?

An. The tryall of Faith.

Qu. How is faith tried?

An. By afflictions.

Qu. What is the fruit of affliction?

An. Patience, ch. 1. 4.

Qu. What proceeds of Patience?

An. The righteous judgement of God, cap. 1.

Qu. Who will God judge?

An. The affliſter, and the affliſted.

Qu. How will he judge the affliſter?

A. In flaming fire, rendring vengeance chap. 1. 8.

Qu. How the affliſted?

An.

An. In mercy, giving them rest, chap. 1.7.

Qu. When shall this judgement be?

An. At the latter day, when the Lord Iesus shall shew himselfe from Heaven with his mighty Angels, ch. 1.7.

Qu. What shall be a signe of that day?

An. The falling away of many from the faith, ch. 2.

Q. By whose means shall they fall away?

An. By the means of Antichrist.

Qu. What is Antichrist?

An. The man of sinne, that opposeth himselfe against all that is called God, ch. 2.4.

Qu. By whom will he worke?

An. By Sathan.

Qu. In what manner?

An. With great power, but in all deceiveablenesse, ch. 2.

Qu. Amongst whom?

An. Not amongst the Elect, but them that shall perish, chap. 2. 10.

Qu. Why not amongst the Elect?

An. Because from the beginning they are chosen to salvation, ch. 2. 13.

Qu. Therefore what ought to be the care of the Elect?

An. To stand fast in the doctrine which they have received, ch. 2. 15.

Qu. What is the means whereby they may

I I. Theſſalonians.

may be able to ſtand faſt ?

An. Prayer.

Qu. *What muſt they pray for ?*

An. Two things.

Qu. *Which be they ?*

An. That the word of God may have free paſſage, and that they may be delivered from the company of the wicked, ch. 3. 15. 16.

Qu. *Whoſe ſteps doth Saint Paul counſell them to follow ?*

An. His owne.

Qu. *Wherein.*

An. Firſt, in uprightneſſe of minde, and in labouring before they eat. chapter 3. 7. 12.

Qu. *How muſt they be uſed that follow not his inſtruction ?*

An. Excommunicated, ch 3. 14.

Qu. *Tell me what excommunication is*

An. To be baniſhed the Congregation of God.

Qu. *How, as an enemy, utterly to be caſt off ?*

An. No, but as a friend, to be won to amendment of life. ch. 3. 15.

I. TIMO.

I. TIMOTHIE.

Question.

What was Timothy?

An. A Disciple of Pauls, and a professor of the Gospel.

Qu. Where did he professe it?

An. In Ephesus.

What doth Paul admonish him of?

An. His duty.

Qu. In what consisted his duty?

An. In reading the Word, and rebuking of sinne.

Qu. How must he rebuke sinne?

An. Openly.

Qu. Why?

Anf. Because others may take heed, ch. 5. 20.

Qu. Is there no difference to be made?

An. Yes.

Qu. In what?

An. The elder sort must be rebuked as Fathers, the younger as brethren, chapter 5. 1.

Qu. What must he teach all men?

An. To pray.

Qu. In what sort?

A. By lifting up of pure hands, ch, 2. 8.

Qu.

I. Timothy.

Qu. For whom?

Ans. For all people, but especially for Princes and Rulers.

Qu. To what end?

Ans. That under their authoritie we may lead a godly and a peaceable life.

Qu. How all women?

Ans. To array themselves with shamefac'dnesse and modesty, and not with gold, pearle, or broidered haire, chapter 1.6.

Qu. How Ministers?

Ans. To be blamelesse, the husband of one wife, watchfull, sober, harborous, apt to teach, no drunkard, quareller, or covetous, ch. 3. 2, 3.

Qu. How Widows?

Ans. To exercise deeds of charity: to bring up their children vertuously: not to be idle pratlers, gadding from house to house, ch. 5. 10, 13.

Qu. How rich men?

Ans. Not to be high minded, nor put confidence in uncertaine things; but be ready to distribute to them that want, ch. 6. 17.

Qu. What is the best gaine?

Ans. Godlinesse, ch 6. 6.

Qu. Why?

Ans. Because they that would be rich fall into many temptations and snares, that

that may drowne then in perdition and destruction, ch. 6.9.

II. TIMOTHIE.

Question.

How is this Epistle divided?

An. Into two parts.

Qu. Tell me which be they?

Answ. Into an exhortation, and a Prophetic.

Qu. But what doth Paul exhort unto?

An. Stedfastnesse in faith, and patience in suffering for the same, ch. 1.14.

Qu. Why?

Answ. Because those that will reign with Christ, must suffer with Christ, chapter 2.2.

Qu. By what example?

Answ. By the example of the Souldier, husbandman, and of him that contendeth for a mastery, neither of which receiveth recompence, except they first labour, ch. 2.4,5,6.

Quest. What bindreth our salvation in this behalfe?

Anf. Contending about frivolous and vaine questions.

Qu. How?

An.

Titus.

An. In that they engender strife, chap. 14. 23.

Qu. Of what doth he prophesie?

An. Of the perillous time to come, chap. 3. 1.

Qu. How should the time to come bee perillous?

An. By reason of wicked men.

Qu. What wicked men?

An. Lovers of themselves, covetous, boasters, proud, and cursed speakers, disobedient to parents, without naturall affection, &c. ch. 3. 2, 3, 4, 5.

Qu. By what means therefore doth he teach Gods Ministers to repress the malice of such men?

An. By preaching the word in season, and out of season, by improving, rebuking and exhorting, with all long suffering and doctrine.

Paul to TITUS.

Question:

WHere was Titus when Paul wrote unto him?

An. In Crete.

Qu. To what end was he there?

An. To finish the doctrine which Saint Paul had begun.

Qu. *How must he be armed thereunto?*

An. With boldnesse, as Gods Embassadour, and by shewing himselfe an example of good workes and integrity of life, chap. 27, 15.

Qu. *To whom?*

An. To all whom he taught.

Qu. *Who were those?*

An. Both young and old.

Qu. *What doth he teach the old?*

A. The men to be sober, honest, discreet sound in faith, love, and patience, ch. 2. 2. The women to be holy, and not given to wine.

Qu. *What doth he teach the young?*

An. The men to bee sober-minded; women to bee chaste, obedient to their husbands, and no gadders abroad, chap. 2. 5.

S. Paul to PHILEMON.

Question.

From whence was this Epistle written?

An. From Rome.

Qu. *Vpon what occasion?*

An. Onesimus a servant to Philemon,
R
being

Philemon.

being fled from his Master, *Paul* winneth to CHRIST, and sends him back again.

Qu. By what entreaty?

An. That *Philemon* would receive him.

Qu. How?

An. As if *Paul* himselfe were present, ver. 17.

Qu. For what reason?

An. Because he was now not onely his Servant, but his Brother in the Lord.

Qu. How?

An. In that he professed the Gospel.

The Epistle to the HEBREWES

Question:

WH O writ this Epistle?

An. It is not known.

Qu. What is handled in it?

An. The difference between the Priesthood of Christ and the Leviticall Priesthood.

Qu. How did they differ?

An. In five points.

Qu. Which be they?

An. As touching the Office, the Te

ple, the Sacrifice, the Ceremonies, and the effect.

Qu. How doe they differ as touching the office?

An. The Priest hood of the Levites was externall, and after the Order of Aaron: the Priest-hood of Christ is spirituall, and after the order of Melchisedech.

Qu. What is it to be a Priest after the order of Melchisedech?

An. To bee a Priest, a Prophet, and a King, not for a moneth, a yeere, or an age, but for ever, chap. 7. 3, 23.

Qu. Why are these three titles attributed?

An. Because he sanctifies us from sin, teacheth us by his wisdom, and governs us by his power.

Qu. How doe they differ as touching the Temple?

An. The Temple of the Levites was built with hands, and to endure but a time: the Temple of Christ is built by the Holy Ghost in eternity, ch. 3.

Qu. How doe they differ as touching their Sacrifices?

An. The Levites did offer the blood of Goats and Bulls; but Christ his own precious blood.

Qu. How touching their Ceremonies?

R 2

An.

Hebrewes.

An. The Ceremonies of the Levites were corporall, as the attyring of the body, and other externall observations: the Ceremonies of the Gospell are spirituall, as the vertuous disposition of the soule.

Qu. How touching their effects?

A. The sacrifices of the Levites, though many times offered, did scarce sanctifie the body: the sacrifice of Christ, but once offered, sanctifies both body and soule, chap. 9. 14. & 28.

Qu. In whom?

An. In all that have faith.

Qu. What is faith?

An. The ground of things which are hoped for, and the evidence of things which are not seen, chap. 11. 1.

Qu. How doe the Temples of Moses and Christ agree?

An. The Temple of Moses had three separations: as the holiest of all, where into the high Priest only entred, and that but once every yeer: the Tabernacle of the Congregation, where the Levites remained; and the open Court, where the people had resort: So in the Temple of Christ, there is the spirit, the soule, and the body.

Qu. What difference is between Spirit and the soule?

An. By Spirit is understood regeneration through faith in Christ, and by soule is understood man in his first corruption, living according to the rule of reason, without the knowledge of Gods Word or Faith.

Qu. Being once grafted in faith, what is it to fall away from it?

An. Sin against the Holy Ghost, which is unpardonable, chap. 6. 4. and chap. 10. 10.

Qu. How may we fall from faith?

An. If when once we have received the knowledge of Christ, we afterward deny him.

Qu. what therefore are the Hebrewes counselled to doe?

An. To keep the profession of their hope without wavering, chap. 10. 23.

Qu. How must that be?

An. Through patience.

Qu. Wherein?

An. In esteeming light the troubles of this life, by setting before our eyes the joy of the world to come.

Qu. what have we to encourage us?

An. The words of our Saviour,

Qu. what are they?

An. My sonne, faint not when thou art rebuked, for whom the Lord loveth he chastneth, and scourgeth every sonne

James.

that he receiveth, ch. 12. 5, 6.

Qu. Is there nothing else required but patience?

An. Yes, the sacrifice of a Christian.

Qu. what is that?

An. To praise God alwaies, and distribute to the poore, ch. 13. 15, 16.

The Generall Epistle of
St. JAMES.

Question.

WH Y is this called the generall Epistle of S. James?

A. Because it is not written to any one man or Countrey, but generally unto all the Jewes dispersed through many countries.

Qu. what doth it containe?

An. The effects of our Justification, as Saint Paul to the Romanes declared the cause.

Qu. what is the cause of Justification?

An. Faith.

Qu. what are the effects?

An. Good works, ch. 2. 24.

Qu. How is faith divided?

An. Into two parts.

Qu. which be they?

An. A lively faith, and a dead faith.

Q. 1. what is a lively faith?

An. Faith made knowne by good workes.

Qu. what is a dead faith?

An. Faith without good workes, and so the Devill is said to have faith, chap. 2. 17. 19.

Q. 1. what be the good works S. James exhorteth unto?

An. Patience, prayer, love, to beware of ambition, swearing and contention, to bridle the tongue, and rule the affections not to speak evill one of another, not to be friends of this world.

Qu. From whence proceed good works?

An. From God, ch. 1. 7.

Qu. From whence evill?

An. From our owne concupiscence, chap. 1. 14.

Qu. what saith S. James of patience?

An. Blessed is the man that endures temptation for when hee is tryed, he shall receive the Crown of life, chapter 1. 12.

Qu. what saith he of prayer?

An. Let him that asketh aske with faith and waver not, chap. 1. 6.

Qu. Of love what saith he?

An. He that loveth his neighbour as

James.

himselfe fulfilleth the Law, chap. 1. 6.

Qu. Of ambition, what?

An. God rejecteth the proud, and gives grace to the humble, ch. 1. 6.

Qu. What of swearing?

An. Before all things (my brethren) sweare not, neither by heaven, earth, nor any other oath; but let your yea be yea, and your nay, nay, lest you fall into condemnation, ch. 5. 12.

Qu. What of contention?

An. Where envying and strife is, there is all manner of evill workes, chapter 3. 16.

Qu. What of the tongue?

An. That it is a fire, and a world of wickednesse, defiling the whole body, if it be ungoverned, ch. 3. 6.

Qu. What of evill speaking?

An. If a man speak evill of his brother, he speaketh evill of the Law, chap 4. 11.

Qu. Who are the friends of the world?

An. Such as esteeme more of riches, honors, and such like, than of the Word of God.

Qu. What saith S. James of such men?

An. He bids them weep and howle for the miseries that shall come upon them: their riches are corrupt, and their garments are moth-eaten, their gold
and

and silver is cankered, the rust thereof shall be a witness against them, chapter 5. 1, 2, 3.

Qu. what is the best use of riches?

Ans. To imploy them in doing good, as in relieving the poore, the fatherlesse, and widows, and that is called true Religion, and undefiled before God, chap. 1. 17.

Qu. Every one therefore that heareth the word of God, is not religious?

Ans. No, but such onely as are doers thereof, chap. 1. 22.

The first Epistle Generall of
P E T E R the Apostle.

Question.

What is contained in this first Epistle of S. Peter?

Ans. Three things,

Qu. which be they?

Ans. The calling of Christians, their dignity, and fruits of their calling.

Qu. who hath called them?

Ans. Christ.

Qu. How?

Ans. Through obedience and sprink-

R s

ling

I. Peter.

King of his blood, ch. 1. 2.

Qu. To what?

Ans. To an inheritance immortall, and undefiled, that fadeth not away, but is reserved in heaven for us, chap. 1. 4.

Qu. How must we apprehend it?

Ans. By faith, chap. 1. 5.

Qu. What is the dignity of Christians?

Ans. They are said to be a royall Priesthood, a holy Nation, a peculiar People, chap. 2.

Qu. What is the fruit of their calling?

Ans. To shew the vertue of him that called them, chap. 2.

Qu. How is that?

Ans. Being holy as he is holy, and since he hath called us out of darknesse into light, to walke as in the day time, by laying aside all malicioufnesse, all guile and dissimulation, all envie and evill speaking, chap. 2. 1. & 9.

Quest. How shall we doe these things, the world every houre provoking us to the contrary?

Ans. By setting before us the example of Christ, which gave his life for his enemies; and when he was reviled, reviled not againe, and when he suffered, threatened not, but committed it to him that judgeth righteously, chap. 2. 21, 22.

Qu. What brings us to this obedience?

Ans.

Ans. The love wee owe to Christ that hath begotten us anew to righteousness, and the feare not to be partakers of his mercies, because of the small number of them that shall be saved.

Quest. *who is the efficient cause of our salvation?*

An. God the Father.

Qu. *what is the materiall cause?*

Ans. The obedience of Christ to the Crosse.

Qu. *what is the formall cause?*

An. Our effectuall calling.

Qu. *what is the finall cause?*

An. Our sanctification.

Q. *wherein standeth our sanctification?*

An. In two things.

Qu. *Shew me which be they?*

An. In dying to sinne, and living to God, chap. 4. 2.

Qu. *When doe we live to God?*

An. When we mortifie the lusts of the flesh, chap. 4. 2.

Q. *wherein consisteth this mortification?*

An. In particular duties.

Qu. *what be those?*

An. The duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, &c.

Qu. *what doth he counsell as touching every mans private selfe?*

An.

I. Peter.

Answer. To be sober and watching in prayer.

Qu. What is prayer?

An. A calling upon the name of God in the time of necessitie.

Q1. What are the properties thereof?

Answer. It must be from the heart, with true faith in the name of Christ, and in few words,

Qu. What is the efficacy of prayer?

An. It overcommeth God, which overcommeth all things.

Qu. What doth S. Peter counsell us to doe as touching others?

An. One to suffer with another, to love as brethren, to be pitifull, not to render evill for evill, but contrariwise to blesse, chap. 3. 8, 9.

Qu. Why must we love?

An. Because God hath loved us.

Qu. Why must we suffer?

An. Because therein wee are blessed, chap. 4. 4.

Qu. How must we suffer?

A. Not as murtherers, theeves, or evill doers, but as lovers of faith, ch. 4. 15.

Qu. Why are we bound to these vertuous actions?

Ans. Because thereby God is glorified, chap. 2. 12.

The

The II. Epistle of S. PETER.

Question.

WHat doth S. Peter exhort us unto in this Epistle?

Ans. That having once received the knowledge of the Gospel, to confirme and establish it in us by good workes, and to sticke unto it, even till the last gaspe, chap. 1. 10.

Qu. Why?

Ans. Because, as S. Paul saith, So runne that ye may obtaine; so S. Peter saith, by making sure your election, that is, in not being idle or unfruitfull in your calling, an entrance is made unto you into the Kingdom of our Lord and Saviour Jesus Christ, chap. 1. 12.

Qu. What is the gate unto that entrance?

Ans. Death.

Qu. What is death?

Ans. The laying downe of the tabernacle of this flesh, 1. 14.

Question. Why doth he call this flesh of ours a Tabernacle?

Ans. Because we dwell therein as strangers, not for ever, but for a certaine time.

Qu.

11. Peter.

Qu. How doth Peter confirme the doctrine of faith?

Ans. By shewing it is no deceivable fable, but the truth it self, descended from heaven, chap. 1. 17, 18.

Q. Who are the impugnors of this truth?

An. Hypocrites and Atheists.

Qu. What are hypocrites?

An. Wells without water, such as pretend an outward holinesse, but inwardly are corrupt and venemous, ch 3. 13, 17.

Qu. What are Atheists?

An. Mockers and deriders of the Scriptures, and such as think there will be no resurrection, ch. 3. 3, 4.

Qu. When shall these men appear?

An. In the latter times, chap. 3. 3.

Qu. How shall they be disproved?

An. The heaven shall melt, and the earth be consumed with fire, and the Lord appearing in glory, shall give them the wages of unrighteousnes. ch. 3. 10 & 2. 12.

Qu. Is there any hope of escaping?

An. No, for he that spared not the Angels when they sinned, will not spare them, chap. 2. 4.

The

The first Epistle Generall
of S. J O H N.

Question.

WHat is here set down?
An. Two sorts of love.

Qu. which be they?

An. Love of the World, and Love called Charity.

Q. In what consists the love of the world?

An. In three things.

Qu. which be they?

An. Concupiscence of the flesh, lust of the eyes, and pride of life, chap. 2. 16.

Qu. What is concupiscence of the flesh?

An. An inclination of the heart to enjoy the pleasures of the body, as wantonnesse, chambering, sloath, drunkennesse, and such like.

Qu. what is the lust of the eyes?

An. A covetous and immoderate desire of worldly wealth, and all offences which do accompany it for the obtaining thereof, as lying, theft, deceit, rapine, usury, cosenage, and such like.

Qu. wherein consisteth pride of life?

Answ. In all things, as in meat, drinke,
appar

I. John.

apparell, house-roome, and other things to bear an arrogant contemptuous mind, striving to excell others.

Qu. what doth he then say touching such lovers?

An. That God is not in them, nor they in him, chap. 2. 15.

Qu. what is charity?

Answ. A motion of the heart, whereby we doe love God, and in him our neighbour.

Qu. what is the love of God?

Answ. To keepe his commandements chap. 5. 2.

Qu. what is it to love our neighbour?

An. To esteem him as our selves.

Qu. How many kinds of love are there?

An. Two.

Qu. which be they?

An. True and fained love.

Qu. which call you true love?

Anf. Not onely to helpe our brother with all we have, but if need require, to offer our life for him, chap. 3. 16.

Qu. What call you fained love?

Anf. To love in word, and not in deed, chap. 2. 11.

Qu. What saith S. John as touching true lovers?

An. That they dwell in God, and God in them, chap. 4. 16.

Qu.

Qu. What is it to dwell in God?

An. To be partakers of his grace, to the mortification of the flesh, and lively demonstration of our faith.

Qu. How should we know that GOD dwelleth in us?

Answ. If we see our brother want this worlds good, and doe not shut up our compassion from him, but willingly relieve him, chap. 3.17.

Qu. What is said of him that hateth his brother?

An. That he walketh in darknesse, chap. 2.11. Is the childe of the divell, chap. 3.10. Abideth in death, ch. 3.14. Is a man-slayer, and barred from eternall life, chap. 3.15.

The 2. and 3. Epistles of S. JOHN.

Question.

TO whom were these two last Epistles written?

Answ. The one to a certaine zealous Lady, the other to *Gaius*, a professor of the Gospell.

Q. What doth he commend in the Lady?

Anf. Her vertuous bringing up of her children,

Qu

Jude.

Qu. What in Gains?

An. His testimony of faith, and Hospitality towards strangers.

Qu. What doth he admonish them of?

An. To beware of deceivers.

Qu. What are those?

Answ. Such as would not confesse that Christ was come in the flesh.

Qu. How must they entertaine them?

Anf. They must not receive them into their houses, nor bid them, God speed.

Qu. Why?

An. Because in so doing, they should be partakers of their evill deeds.

The Epistle of, J U D E.

Question.

TO whom was this Epistle written?

An. To all Christian Churches.

Qu. What doth he exhort them unto?

An. To contend for the maintenance of their faith.

Qu. Against whom?

An. Against Sectaries.

Qu. What is the condition of Sectaries?

Answ. To murmure, complaine, and walke after their owne lusts.

Qu. Whom doe they murmure against?

An.

Ans. Governours.

Qu. How doth he reprove them?

Ans. By the example of *Michael* the Arch-Angell, who when he strove with the Divell about the body of *Moses*, blamed him not with cursed speaking, but onely saying, The Lord rebuke thee.

Qu. What doth he meane by this example?

Ans. If it be not lawfull to raile upon the Divell, much lesse upon Magistrates, be they never so wicked.

Question What is it to walke after our owne lusts?

Ans. To be directed by carnall judgement, and not by the spirit of regeneration.

REVELATION.

Question.

First tell me what you understand by Revelation?

Answer. The word importeth a laying open, or an uncovering of things that were before hid and shut up in secret, which no living soule can know, but so far forth as God shall please to disclose the same.

Qu.

Revelation.

Quest. *What is the authority of this Revelation?*

A. High and mighty, as proceeding from the mouth of God, by the mediation of Jesus Christ.

Qu. *To whom was it given?*

An. To the Apostle S. John, and so consequently from him to the Church of God through all ages:

Quest. *Where was John when he received it?*

An. In an Island called *Pathmos*, environed with the *Aegean Sea*, which Sea divides Europe from Asia.

Qu. *What did he there?*

A. He was banished thither by the Tyrant *Domitian*, about the yeere of our Lord *JESUS 96.* which Tyrant sought to suppress the light of the Gospel: but the Lord in mercy did the more advance it, as appears, by adding a further discovery of his will, by the book of the Revelation.

Q. *What is the fruit of this Revelation?*

A. Exceeding great, as we may gather by these words; *Blessed be they that read, beare, and keepe in memory those things which are written in this prophecie.* chap. 1.3.

Quest. *To whom was John commanded to send it?*

An.

Ans. To the seven Churches of *Asia*, namely, of *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, where after the destruction of *Jerusalem*, *John* did prosecute his holy calling in the Ministry.

Qu. what method doth he use in the manner of his writing?

An. First, a friendly salutation, and then a brieve narration.

Qu. How doth he salute them?

Ans. By wishing unto them grace and peace.

Qu. what understand you by grace?

A. The free love & affection which God beares towards us for his owne sake, although indeed we deserve it not, but are in our selves the children of wrath and perdition.

Q1. what by peace?

Ans. All kinde of benefits both Spirituall and temporall, which flow unto us from the fountaine of grace, which God the Father hath opened to the world by the meanes of his sonne.

Qu. In whose name salutes he them?

An. In the name of the Father, the seven Spirits, and of *Iesus Christ*, chap. 14.5.

Q what is meant by the seven Spirits?

A. The holy Ghost.

Q1.

Revelation.

Qu. The holy Ghost being but one in person, why doth he describe him by the number of seven?

Ans. Although the holy Ghost be but one in divine essence, yet according to the seven-fold operation which it had in the Churches of *Asia*, it is called by the name of seven Spirits; not that it is in person divers, but in power and vertue, according to the diversitie of those subjects in which it worketh.

Q. But why is that placed in the second place, whereas the usuall order teacheth us to say, the Father, Son, and holy Ghost: and not the Father, Holy Ghost, and so put the Sonne last?

Ans. John useth this order, not that there is any degree or dignitie in one Person more than another: For the Father is not greater than the Son, nor the Son greater than the Holy Ghost, they are all of the same Power, Majestie, and Glory; nor is one before another: but the reason that moved John to set our Savior in the third place, was because immediately the narration (which is the second point of the writing) chiefly concerneth Christ.

Qu. As how?

Ans. In describing him.

Q. How doth John describe Christ?

Ans. Two manner of wayes: first, as touch-

touching the excellency of his glory, as he appeared unto him in a vision, chap. 1. from 12. to 17.

Qu. What was his office?

Answer. It was threefold, he had the office of a Prophet, of a Prince, and of a Priest.

Question. How did he shew himselfe a Prophet?

Ans. In bearing witness of the truth, and revealing the counsells of God unto men.

Qu. How a Prince?

Ans. Two manner of wayes, first, by his victory over death; Death is swallowed up into victory, 1. Cor. 1. And secondly, because he hath dominion over all principalities and powers, both in heaven and upon earth, Ephes. 1. 12.

Qu. How a Priest?

Ans. In that he hath washed us from our sins in his blood, by offering his body a sacrifice for us upon the Crosse.

Qu. Did Christ beare these three offices only for himselfe?

Answer. No, but for the benefit of the faithfull, that as he was, so they might be both Prophets, Kings, and Priests: Prophets, in that he saith, I will poure my spirit upon all flesh, and your sonnes and daughters shall prophesie: Kings in that

Revelation.

that we shall reigne with him eternally :
and Priests, for that true Christians doe
offer the spirituall sacrifice of Prayer,
praise, and almes-deeds, Heb. 13. 15, 16.

Q. Are then all Christians Priests alike?

Ans. They are touching the sacrifice
abovesaid, but not as touching Church-
government : for in this sense, they are
not called Priests, but Elders or Mini-
sters.

*Qu. How doth he describe Christ, accor-
ding as he saw in vision ?*

Ans. By certaine properties fit for the
capacity of men : as that he was in a long
robe, girt with a girdle of gold, his
haire was white as snow, his eyes as a
flame of fire, his feet like unto fine brasse
burning in a furnace, his voice to the
sound of many waters, in his right hand
he had seven Starres, out of his mouth
went a sharpe two-edged sword, and his
face shone as the Sunne shineth in his
strength.

Q. What gather we by this discription ?

Ans. By his long robe girt unto him,
we gather the readinesse of Christ in his
Kingly and Princely Office to execute
the worke of our salvation; by his white
haire, his fulnesse of knowledge and
wisedome; by his fiery eyes, his deep in-
sight into the deepest corners of the
earth,

earth, and deepest secretsof mens hearts; by his feet of shining brasse, the purity and brightnesse of his waies, and the power which hee hath to treade downe his enemies and therefore are his feet rather compared unto brasse than unto gold, because gold is a softer mettall, and not so fit to represent his invincible strength: by his voyce, compared to the noyle of many waters, we understand the sound of the Gospell, humbling some to their salvation, others to their confusion: by the starrs in his right hand, his faithfull Ministers, by whom he worketh, which as starrs should give light unto men by their doctrine and conversation: by the two edged sword is understood the powerfull Word of God, entring and cleansing the hearts of his children, and thrusting through the other to their destruction: and by his face shining like the Sunne at the highest, the unspeakable brightnesse of his grace, whereby the Church is comforted and lightned in all truth and sincerity.

Qu. why doth he resemble the Churches to golden Candlesticks?

An. Because as the Candlestick doth not give the light, but the light is put upon it; so the Church receiveth all her light put upon her from Christ; for the
S
doctrine

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doctrine of the Church (which is the light of the Church) is from God, and not of men.

Qu. Into how many points may we draw the doctrine of this booke?

An. Into foure.

Qu. Which be they?

An. Precepts, Prophecies, Promises, and Threatnings.

Qu. Wherein are the precepts seen?

An. In the instructions given to the seven Churches.

Qu. Upon how many generall points doe these instructions consist?

An. Upon three: a commendation, a reprehension, and an exhortation.

Qu. What doth Christ commend in them?

An. Their Vertues, as Patience, Labour, Zeale, in the Church of Ephesus, chap. 2. 2. The workes of Faith, Repentance and Charity, together with Constancy in Affliction, and true Humility, in the Church of Smyrna, Chapter, 2. 9. Fortitude and valiant Perseverance, in the Church of Pergamus, that notwithstanding the Martyrdome of Antipas, a man there put to death for Religion, yet they were not terrified, but held fast the faith of Jesus Christ, and never forsooke it, chap. 2. 23. Love and service toward

their

their brethren, faith and assurance in the promises of God, and encreasing in piety, so that the end was better than the beginning, in the Church of Thyatira, ch. 2. 29. A little encrease of faith, keeping of the Word of God, and a free confession of his name, in the Church of Philadelphia, chap. 3. 8.

What doth Christ reprehend in them?

An. Their vices, as the lack of love in the Church of Ephesus, chap. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were lewes, but indeed were the Synagogue of Sathan, that is, they did professe themselves Christians in word, but shewed it not in deed, chapter 2. 9.

The bearing with false doctrine in the Church of Pergamus: for they suffered the Nicholaitans amongst them, that, as Balaam did, taught the people of God to stumble in two things, causing them to commit fornication, both in Body and Soule: Body, by abandoning their wives to common use: in Soule, by sacrificing to their Idols for superstitions sake, chap. 2. 14.

The like vice is reprehended in the Church of Thyatira, that suffered *Jesabel* wicked woman, to set abroad false and damnable doctrine, tending to fornication

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cation and Idolatry amongst them, chap.
2. 20.

At Sardis their workes were faire in outward shew, but inwardly nothing but filth and rottennesse, ch. 3. 1.

At Laodicea they were time-servers, and halted between two opinions, and were neither hot nor cold, ch. 3. 15.

Qu. What doth Christ exhort them unto?

An. Repentance and amendement of life.

Qu. To their repentance what is annexed?

An. A gracious promise, to be written in the book of life.

Qu. To their wilfull perseverance in their sins what is annexed?

An. A heavy threatning, that he will come suddenly upon them as a thief, and they shall not know the houre, chap. 3. 3.

Qu. Having learned the state of things as they stood for the present when the Revelation was given, what next succeedeth?

An. The Prophecie of things to come, which is either generall, as touching such things as should happen to the whole world, or particular, (but of more moment than the former)

touching

touching such things as should happen to the Church.

Qu. What is the end of the Propheſie of the Church?

An. That the faithfull, admoniſhed before hand of the assaults and bloody attempts which the Divell and the World should make upon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the comming of Christ Jesus.

Qu. What is the end of the Propheſie of the World?

An. To shew the Judgement that God should execute upon the enemies of his Church, and the sealing up of the Elect, before the execution of those judgements, that they might be kept from evill, as appeareth by the 7, 8, and 9. chapters.

Qu. If the Elect were kept from evill, to what end was this Revelation given to forewarne them that they should suffer trouble and persecution?

An. To bee kept from evill, is understood, that notwithstanding all the violence and persecution offered them, yet they were not overcome, or driven from faith, or the hope they had of eternall happineſſe, but therein they did joy and triumph, howsoever the World

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thought them plunged in despaire and sorrow.

Q. What is the second vision that Iohn had?

An. The vision wherein was revealed unto him the Majesty of God the Father, to give the greater authority unto this Booke, wherein his excellency is likewise set forth unto us (as well as the Sonnes) in a description fit for our capacity.

Q. How is the glory of the Father described?

An. In these six things: in the figures of his office, of his nature, of his assistants, of his effects, of the instruments which he imployeth to that purpose, and of the events that follow.

Q. What is his office?

An. To judge the whole earth, and therefore hee is apprehended of *Iohn* sitting upon a throne, chap. 4. 2.

Q. How is his nature represented?

An. By the beauty of the lasper stone and of the Sardine, chap. 4. 3.

Q. Who are his assistants?

An. The honourable company of Prophets and Apostles, cloathed in white raiment, and crowned with gold, chap. 4. 4.

Q. What are the effects of his Magnificence?

An.

An. Lightning, Thunder, and voyces,
&c.

Qu. who be his instruments?

An. The company of the Celestiall creatures, in number foure; that is, so many as are needfull for the execution of the will of God, through all the corners of the world; and the whole Army of creatures under heaven, figured unto us by the Sea of Glasle like unto Chry-stall?

Qu. why are the Celestiall creatures said to be full of eyes?

An. Because of their watchfulnesse in the service of God.

Qu. why is the first compared unto a Lyon?

An. Because of his courage.

Qu. why the second to an Oxe?

An. Because of his strength.

Qu. why hath the third the face of a man?

An. Because of his prudence,

Qu. why is the fourth likened to a flying Eagle?

A. Because of his agility and swiftnes

Q. what are the events that follow the description of his Magnificence?

An. The praise and glory which the Angels give unto him that sits upon the Throne, and the reverence and homage

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which the Elders shew unto him.

Qu. In what manner?

An. By prostrating themselves before him, casting their Crownes at his feet, chap. 4. 10.

Qu. Having procured so great authority to the words of the Revelation by the description of the Majesty of the giver, what follows?

An. The presentation of the two Bookes, whereof the one being great and large, written within and without, and sealed with seven scales, containeth the History of the world; the other, being but little, includeth the History of the Church.

Qu. Who opens the scales of this book?

An. Christ Jesus.

Q. Were none solicited thereunto but he?

An. Yes, a generall Proclamation was made by the Angell, to see if any were worthy to open it, but none, neither in heaven nor earth, nor under the earth, was found able or worthy to open, or looke upon the Booke, save the Lyon of the Tribe of Judah, and the Lambe that stood in the midst of the Throne, and of the Elders, which was CHRIST JESUS, ch. 5. to 10.

Qu. What doe we learn by this, that none were able to unclofe the Book but he?

An.

An. That hee onely is the Mediatour between God and Man, that no other creature, either in heaven or earth, is acquainted with the secret Counsels of God, or can reveale them unto us, but he.

Qu. Why is he called a Lyon and a Lambe names of a contrary nature?

An. Hee is called a Lyon in respect of his power and strength; and a Lambe in respect of his patient sufferance.

Qu. What was contained in this booke when Christ had opened it?

An. The eternall purpose of God, for the punishing and powring forth of plagues upon the World.

Qu. What moved him thereunto?

An. The incredulity and wickednesse of men.

Qu. What were the plagues?

An. Of two sorts; either such as afflicted other creatures, as the earth, sea, hearbs, plants, fountaines, &c, chap. 8. or such as were inflicted upon men, chap. 9.

Qu. What were those?

An. Those were of two sorts: either by way of torment, or cruell murther.

Qu. What is the cause of that tyranny?

An. Smoake and Sulphure, which
S f issue

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issued from the bottomlesse pit, whereby is figured the spirituall darknesse, with which mens consciences were tormented: and from this darknesse of minde at the last did issue the other plague of slaughter and bloodshed, so many yeeres expressed and published through Christendome by the Popes of Rome, chapter 9. 15.

Qu. what is the generall use of the precedents?

An. As touching the person of God we learne three things: first, his loving favour in denouncing and giving knowledge before hand, by evident tokens, what rigour hee purposed to execute afterward, if he saw no amendment in the course of mens lives, chap. 6. Secondly, his mercifull care over his elect, in arming them with defensive armour, to cover them against the flood of those evils that were to over-shadow the whole world, chapter 7. Thirdly, the truth of his justice, in executing all those plagues upon the world, which he had foretold, chapter 8. 9.

Qu. what doe we learn as touching our selves?

An. Three things: attention, to regard the threatnings of God; repentance, to be sorry for our sinnes; and amendment of

of life, to prevent the rigour of his justice.

Qu. What as touching the instruments of God, which he used in executing his will?

An. Three things: first, that they were Angels; secondly, that they were obedient at his beck; and thirdly, that they were expeditious in performance of their charge.

Qu. What learne wee as touching the Elect?

An. Three things: First; their place, they stood before the Throne, and before the Lambe; whereby it is shewed, that as they are under the protection of God, so are they alwayes ready to do him service. Secondly, their habite, they were cloathed in white robes washed in the blood of the Lambe; whereby is signified their pure, peaceable, & royall dignity. Thirdly, their victory, they had Palms in their hands; whereby we are put in minde of the combats which they sustained for the name of God, and the eternall triumph which they have in heaven, by the communion and fellowship of our Saviour Christ Jesus, chap-7.9.

Qu. What as touching the naturall man?

An. Spirituall misery, which spreads it selfe into three branches: poverty of heart,

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heart for lack of understanding: blindness of minde, for lack of Faith: and nakednesse of soule, for lack of the white Robe of Righteousnesse in Christ Jesus, ch. 3. 17.

Qu. What as touching Regenerate men?

An. Three properties: strength of faith keeping of the Word of God, and free confession of his name, ch. 3. 8.

Qu. Proceed unto the Vision of the second Booke: who held the second Booke in his hand?

An. A mighty Angell, ch. 10. 1.

Qu. Whom doe your understand by that Angell?

An. Our Saviour Christ, that held the booke open in his hand.

Qu. How is he described?

An. In great glory and magnificence.

Qu. To what end?

An. To procure the greater authority to this Prophecy following.

Qu. What was contained in the Booke which he held?

An. The Prophetickall history of the Church.

Qu. To whom did he give it?

An. To John.

Qu. How did he command him to use

it?

An.

An. He bad him eat it, that is, comprehend and throughly understand it.

Qu. *How is the History of the Church divided?*

An. Into two parts: into the ministry or deeds of the Prophets, and the whole body of the Church.

Qu. *In how many things consisteth the deeds of the Prophets, or Ministers of the Church?*

An. In three things: in their fighting under the crosse, in their murthering, and in their rayeing up againe.

Qu. *When began their fight?*

A. Presently upon the death of Christ.

Q. *How long did it continue?*

An. A thousand two hundred and sixty yeers.

Q. *The Text saith dayes, ch. 11. 3.*

An. True, but it is to bee understood yeers, after the example of *Ezekiel* and *Daniel*, who interpret their visions in like manner, dayes for yeers.

Qu. *Who was prophesied that he should murber and almost quite extinguish their doctrine?*

An. Pope *Boniface* the eight, who entered into the Papacy at the expiration of 1260 yeers, ch. 11. 7,

Qu. *How did he obtaine the Papacy?*

An. By subtilty, who in the night
by

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by a false Oracle, perswaded his predecessor *Celestine* to resigne his authority unto him.

Qu. *How long did he rule?*

An. Three yeers and a halfe, during which time the Church of Christ seemed to be dead, and lye unburied.

Qu. *Where?*

An. In the streets of Rome.

Qu. *The text saith of Sodome and Egypt how then doe you say of Rome?*

An. Rome is a spirituall Sodome, and a spirituall Egypt: Sodome in her spirituall adultery: Egypt in her spirituall oppression of the Church.

Qu. *Who raised the Church again?*

An. The Spirit of life comming from God, chap. I r.

Qu. *When?*

An. Presently upon the death of *Boniface*?

Qu. *Did the spirit of God raise up those that had been slaine?*

An. No.

Qu. *The text saith they ascended into heaven in a cloud?*

An. Wee are to understand by the use of the Scripture, that the Church of the wicked is commonly called the world, or the earth, and the Church of the faithfull and elect is called heaven; therefore when

it is sayd they ascended up into heaven, the meaning is, they were withdrawne from the tyranny of this wicked world, and gathered into the celestiall Church; that is, seeing the Temple and publique places were not open unto them, secret places were sanctified unto them, as if it were heaven, apart from the rest of the world.

Q. What effects follow this separation?

A. Feare and terrour in their enemies; joy and thanks giving in the Saints of God, that he did vouchsafe to challenge his authority and soveraigne power over the world, ch. 11. 12, 17.

Qu. Having touched the mystery of the Church, let us return to the other part of our division; How doth the whole body of the Church divide it selfe?

An. Into two parts; into the Jewish Christians, and into the Christian Catholike Church, which consisteth not onely of Iewes, but of the believing Gentiles also.

Qu. When began the Christian Jewish Church?

An. At the instant of the conception of our Saviour Christ.

Qu. When began the Christian Catholike Church?

An. At that time, when by the preaching

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ching of the Apostles; the Gentiles were converted, and did embrace the glad tidings of the Gospel.

Qu. What doth Saint John here continue for our instruction?

An. The estate both of the Jewish and Christian Catholike Church, warfaring, or as it was subject to the assaults of her enemies.

Q. What is the Christian Jewish Church compared unto?

A. A woman with childe, ch. 12. 2.

Qu. Why?

An. Because like unto a fruitfull woman, it is continually to bring forth children unto the Lord.

Qu. How is that woman described?

An. By her attyre, and by her standing, ch. 12. 1.

Qu. How was her attire?

An. Of two sorts, the cloathing of her body, and the ornament of her head.

Qu. How was her body cloathed?

An. With the Sunne.

Q. What is thereby signified?

An. The inestimable glory given unto the Church of God.

Qu. How was her head adorned?

An. With a Crowne of twelve Starres.

Qu. What is thereby signified?

An. The Kingdome of Heaven, which belongeth unto the Church.

Q.1. How did she stand?

An. Upon the Moon.

Q.1. What doe we learn by that?

An. That the true Church trampleth under her feet all variablenesse, unto which all things under the Moone are subject.

Qu. What was her conflict?

An. She travelled, and was in danger to have her childe devoured, chapter 12 4.

Qu. By whom?

An. By a fiery Dragon that had seven heads, and upon every head a crown, and ten horns.

Q.1. What doe we understand by the Dragon?

An. Sathan.

Qu. What by his seven heads?

An. His wonderfull policy and wisdom, able at once to disturbe the seven Churches, that is, the universall Church.

Qu. What by his seven Crowns?

An. His magnificence and authority, every head being as the head of a King.

Qu. What by his ten horns?

An. His great power, sufficiently furnished to hurt the whole world.

Qu.

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Qu. What is understood by the Childe whom he would devour?

An. Christ mysticall, that is, one and entire Christ in a mystery, compounded of the person of Christ as of the head, and of the body of the Church, and of all the members thereof, united to the head by his Spirit.

Qu. How was the Church delivered?

An. God took it up into heaven, and prepared a place for the Mother in the wilderness.

Qu. Did Sathans malice so end?

An. No, he gave two assaults more.

Qu. Where was the first?

An. In heaven, chap. 12. 7.

Qu. In what manner?

An. He accused the Elect of God day and night.

Qu. What was his successe?

An. Hee was thrown down from thence by the power of Michael, that is, of Christ Iesus.

Qu. Where was his second assault?

An. In earth, upon the mother of the childe, and upon the rest of her seed, that is, upon the Church of the Iewes, and the Church of the Gentiles, afterward gathered together in Christ.

Qu. How did the Mother, that is, the Church of the Iewes, escape in this assault?

An.

An. Shee was carried by the power of God, as by the wings of an Eagle, into a place of Refuge.

Qu. What place was that?

An. Pella, a town seated on the other side of Iordan, in a desert countrey.

Qu. How did Sathan pursue her?

An. With a flood of water cast out of his mouth.

Qu. What understand you by the flood of water?

An. The Romanes, which destroyed Ierusalem, and the sanctuary that was therein.

Qu. Who drank up the flood of water that it did not hurt the Church?

A. The earth; that is, the wicked sort of the Iews, whose bloody massacre satisfied the fury of the Romanes, so that the elect had liberty to escape.

Qu. When Sathan saw himselfe againe prevented, how did he take it?

An. Hee was wroth, and made warre upon the rest of the seed of the Woman, that is, upon the Christian Catholike Church.

Qu. How many principall things are we to note in the Historie of the Christian Catholike Church?

A. Three: her combat, her victory, and her glory.

Qu.

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Q. With whom were her combats?

An. With two kindes of beasts : the one whereof had seven heads, and came out of the sea : the other had two heads, and sprang out of the earth, chap. 13.

Qu. What doe you understand by the first beast?

An. The tyranny inflicted upon the Church by the civill government of the Romane Empire.

Qu. What by the second beast?

An. The persecution of the Papisticall Hierarchie, by the succession of Popes.

Qu. How did this beast rise?

An. By little and little out of the earth.

Q. What is to be understood by the two horns of the beast?

An. Two swords and two keyes, temporall and spirituall power.

Qu. What by his speaking like a dragon?

An. Subtilty and falshood like the old Serpent.

Qu. What by the taking of the mark in their right hands and foreheads?

An. The profest obedience and allegiance of all to the beast, which otherwise suffers not to buy and sell, that is, nor civill commerce.

Qu. Again? whom doth the Church obtaine her victory?

An.

An. Against the two beasts, and the Dragon before spoken of, and against the whore of the spiritual Babylon, described in the 17. chap.

Qu. What is understood by the whore of Babylon?

An. The great City of Rome, which reigneth over the Kings of the earth, ch. 17. 18.

Q. Shall she undoubtedly fall into shame and ruine?

An. Shee shall, the spirit hath spoken it expressly.

Qu. By whose hand and power?

An. By the power of ten Kings formerly her favourites, into whose hearts God shall put to execute the fury of his decreed wrath upon her.

Qu. How shall her lovers take it?

An. They shall stand afar off for feare, saying, alas, alas, that great city Babylon that mighty City, in one houre she is made desolate.

Qu. Shall shee not rise again and be restored?

An. She shall not, she shall sinke in destruction, as the stone cast into the Sea, ch. 18. 21.

Qu. By what meanes doth the Church get victory over her enemies?

An. By the assistance of Christ her Head,

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Head and Captaine.

Qu. Into how many parts doth his assistance spread?

An. Into foure: the preaching of his word, and the works of faith, patience, & obedience, set downe in the fourteenth chapter; and into threatnings and judgments proceeding from his divine justice declared in the 15. and 16. chapters.

Qu. wherin consisteth the glory of the Church?

An. In her perpetuall triumph in the world to come, joyned to her bridegroom Christ Iesus, in joy that never shall have an end; a taste of which joy is in some sort made manifest unto us in, ch. 21. 22.

Qu. But what shall become of the enemies of the Church?

A. They shall have their portion in the Lake that burneth with fire and brimston which is the second death, ch. 21. 8.

Qu. How many kinds of death are there incident unto man?

An. Two: the first, which is a separation of the soule from the body, and of this kinde of death all sorts of people must taste, as well the godly as ungodly; and the second, which is a separation of the soule and body from the presence of God for ever, to remain in darknes, and this is the death that the wicked onely must dye.

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